

INNOCENT

~ イ ノ サ ン ~

OMNIBUS 2

Story and Art

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Translation
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Lettering and Retouch
SUSIE LEE and STUDIO CUTIE

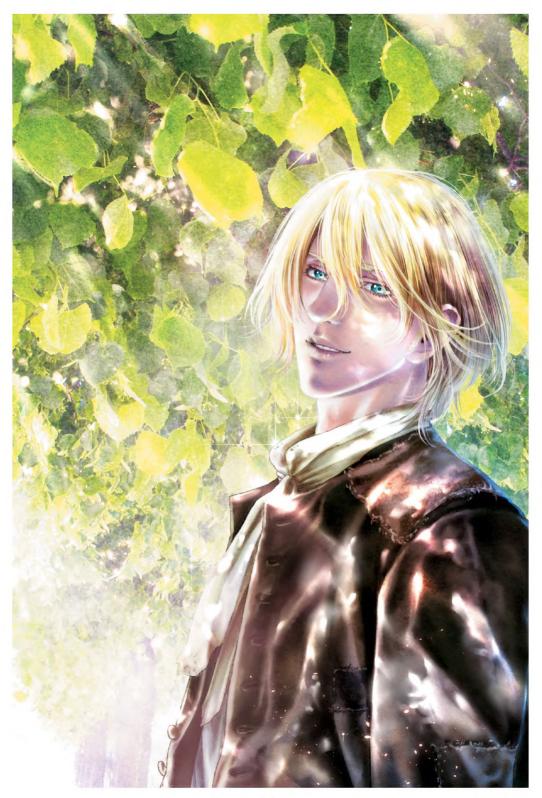




Genesis of the Innocent

The eighteenth century began the revolution that would become the flashpoint for modern society, espousing the ideals of freedom and equality.

In the shadows was one of the main players in the events that would unfold: Charles-Henri Sanson. This is the story of a man who faced a brutal fate with pride and dignity, as one who was innocent.

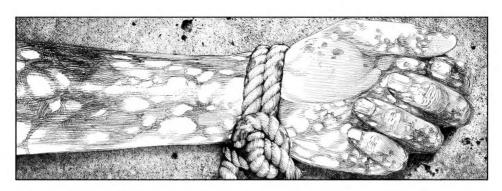


Genesis of the Innocent



The little prince said, "What is essential is invisible to the eye." For even if one is careless about seeing with the heart, all will be revealed in time, appearing in the form of words and actions. I, too, desire to value most that which I cannot see.

-Shin'ichi Sakamoto







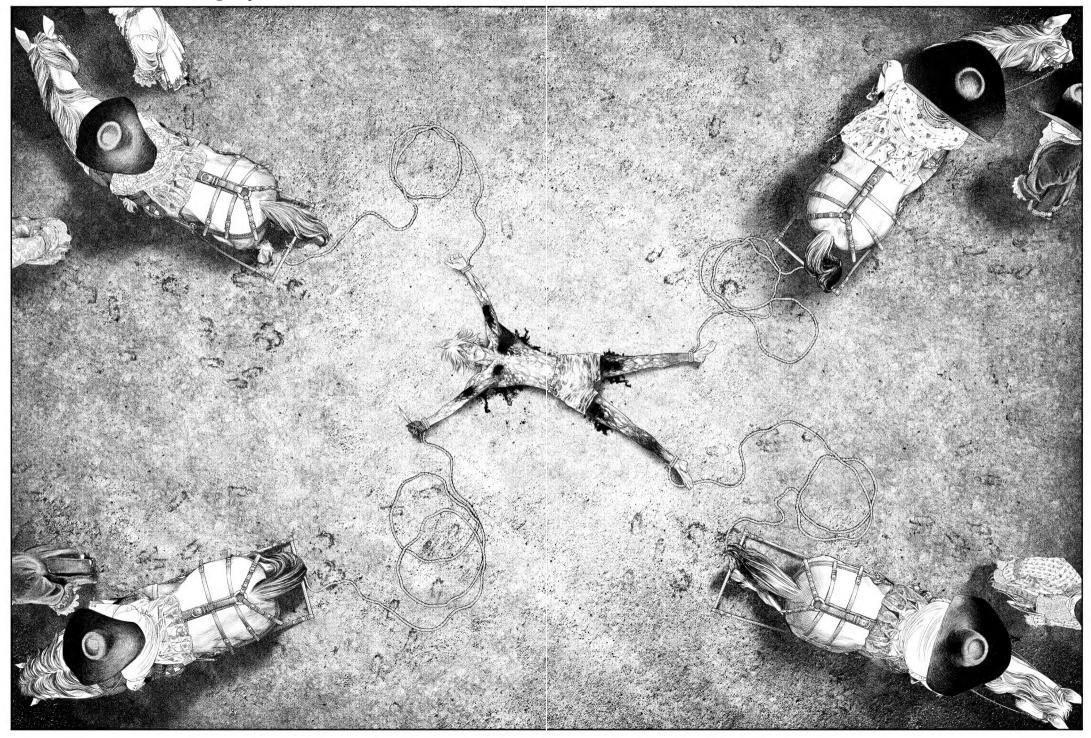








n°32 Method of Expiry

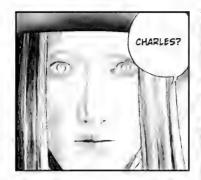


















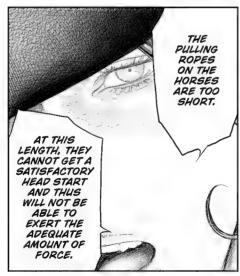






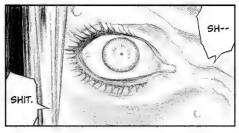


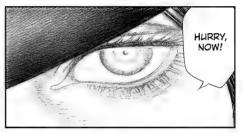
*EPICONDYLE: A PROTUBERANCE AT THE END OF A LONG BONE, PARTICULARLY THE FEMUR OR HUMERUS.





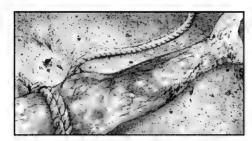






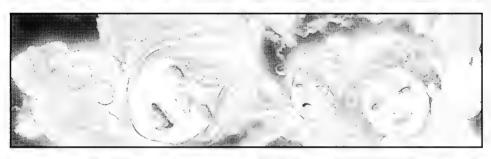






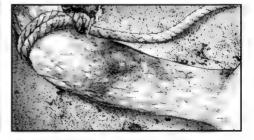






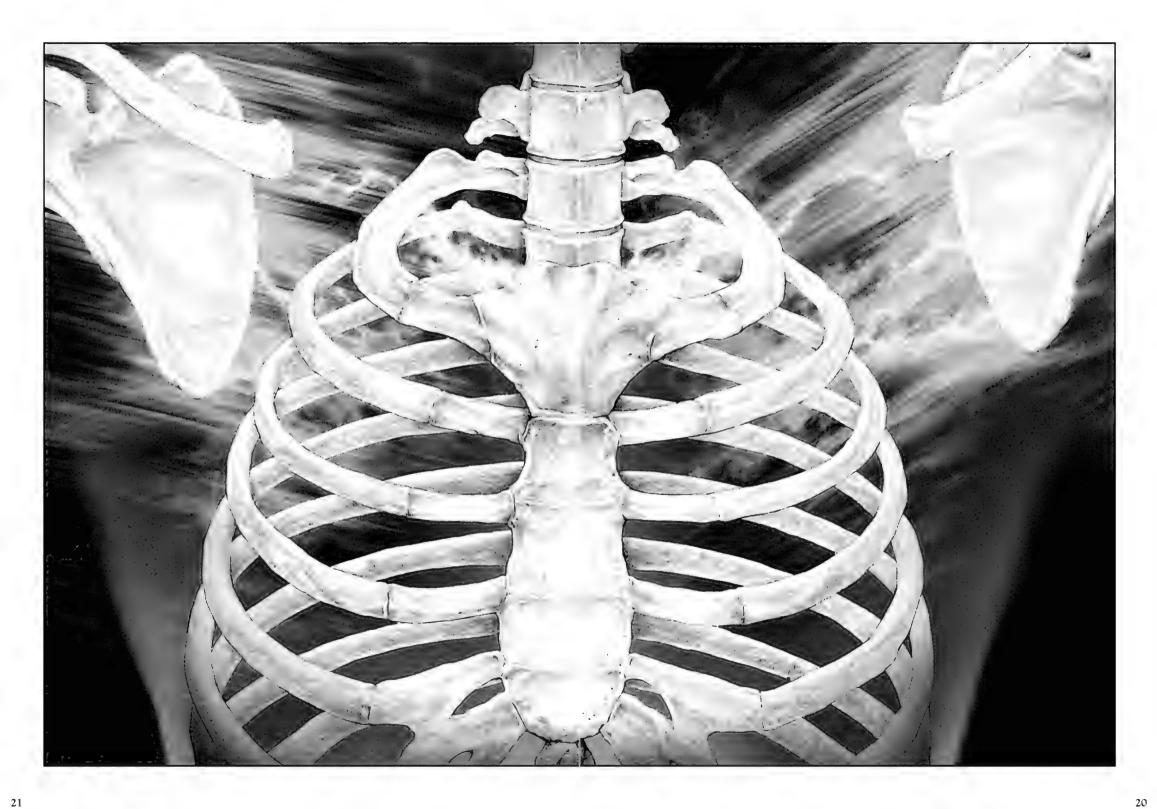










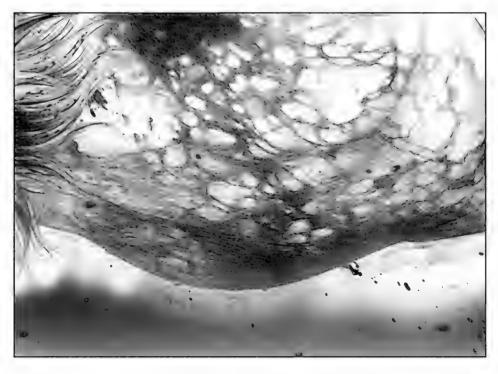












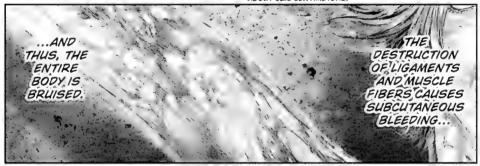






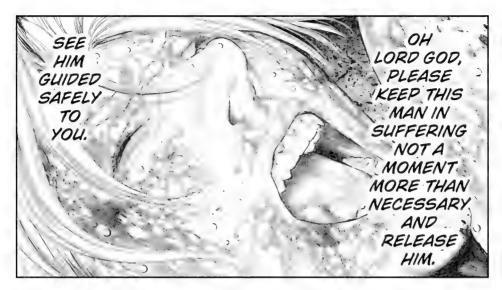


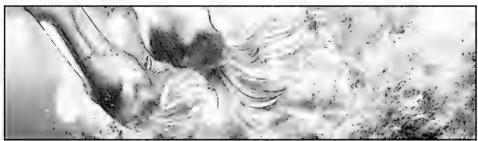
*A UNIT OF MEASURE. THE PIED DU ROI (OR KING'S FOOT) IS ABOUT 32.5 CENTIMETERS.







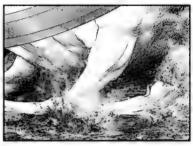






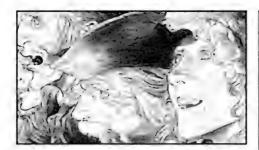










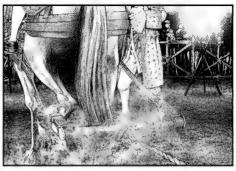










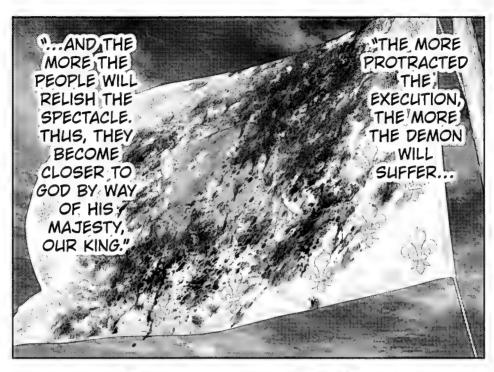




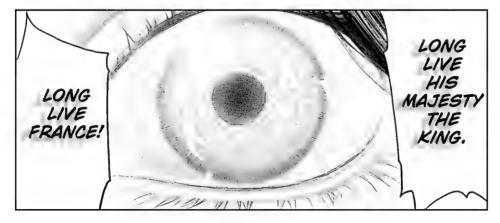






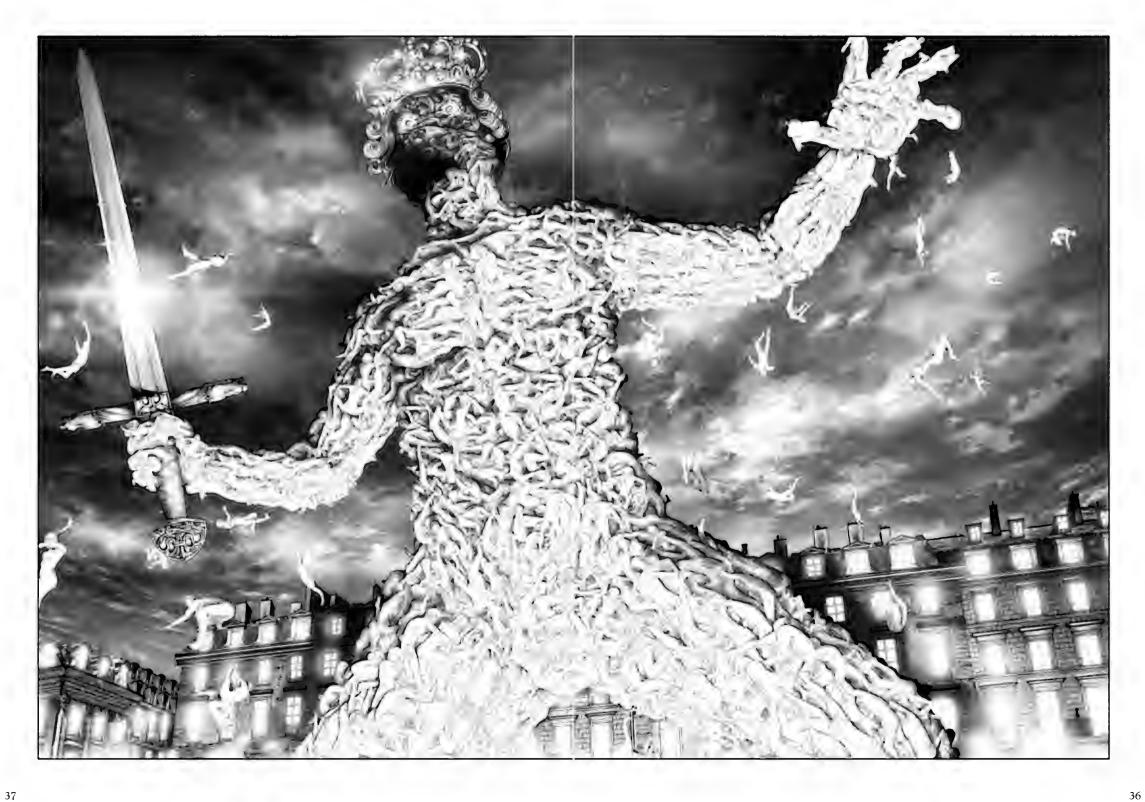




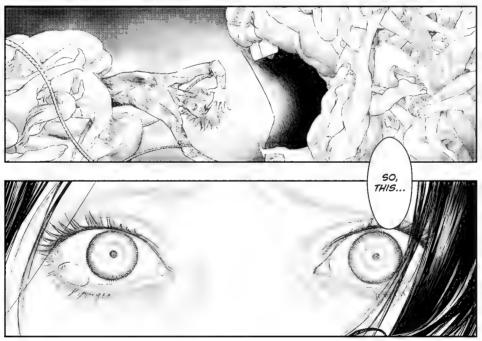










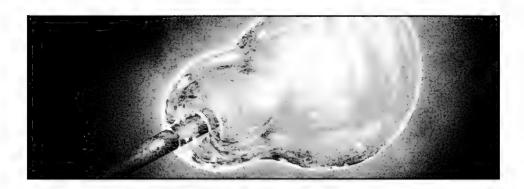


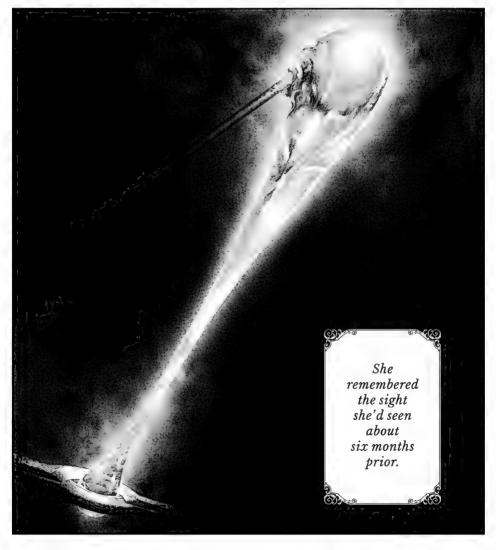






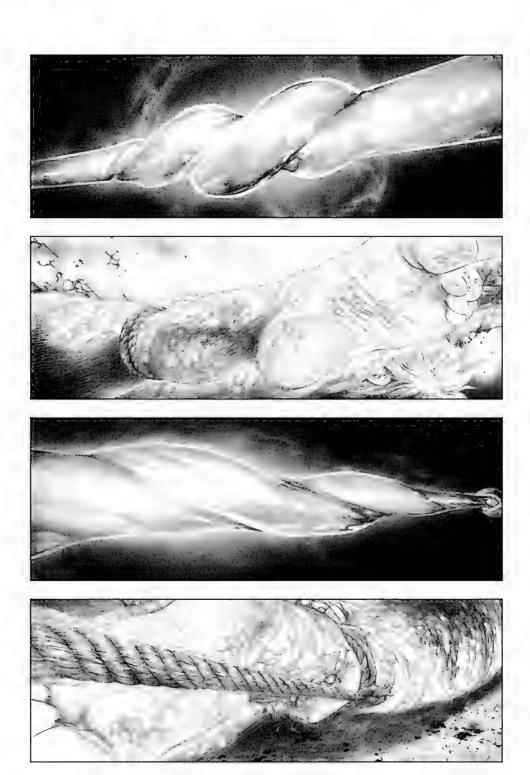


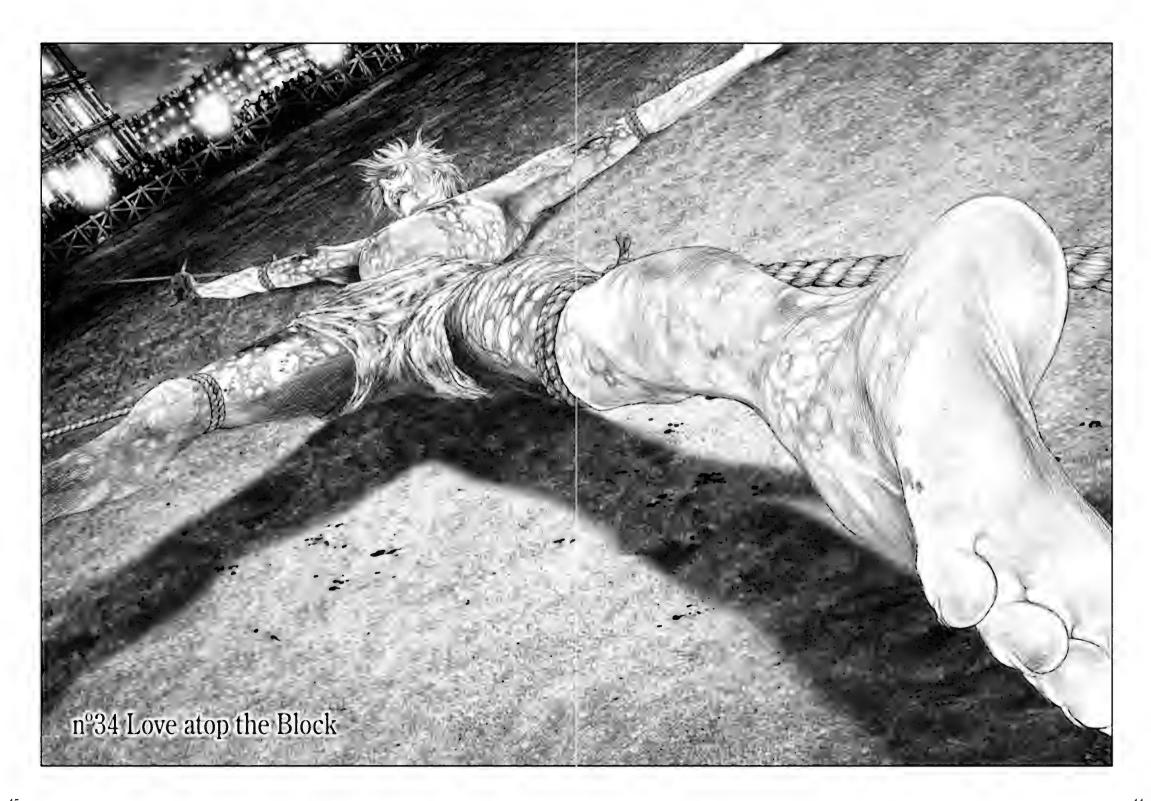


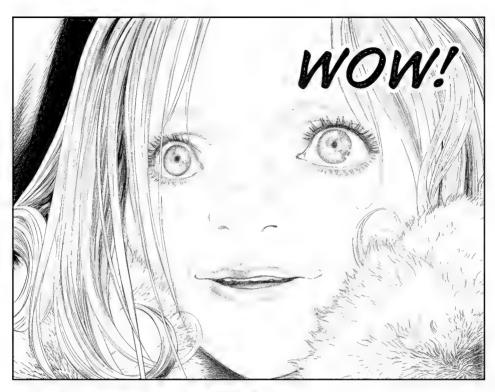






















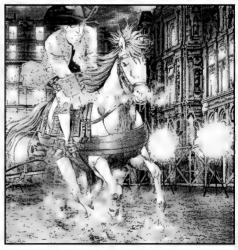


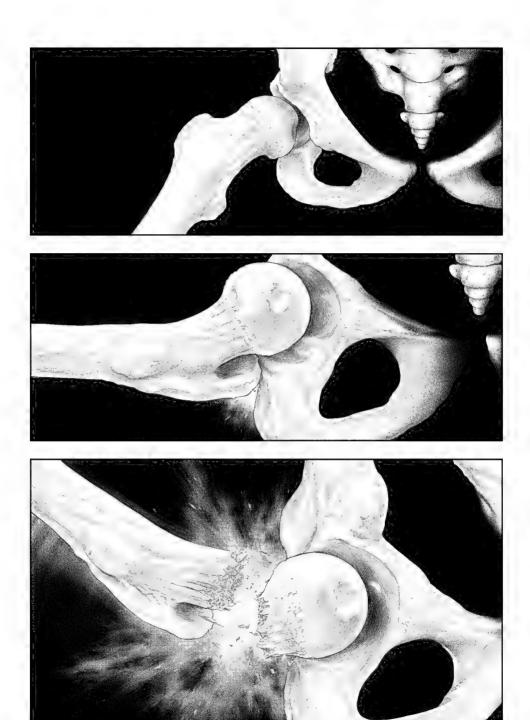




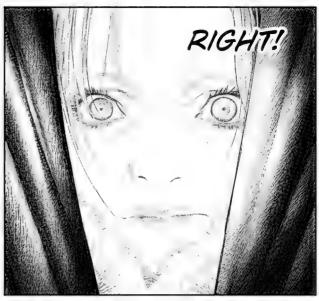




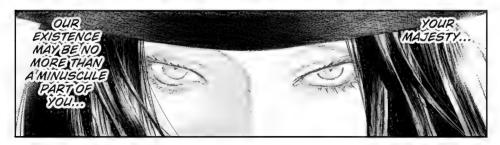














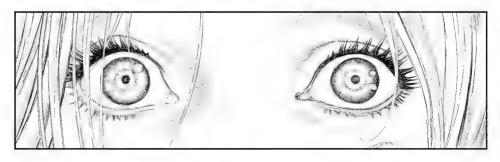










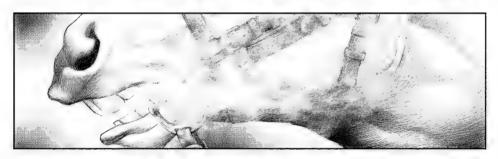


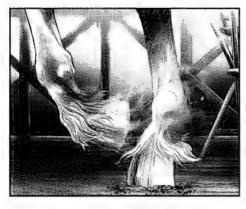


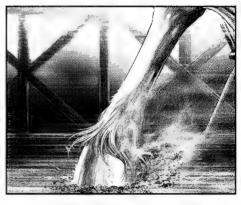










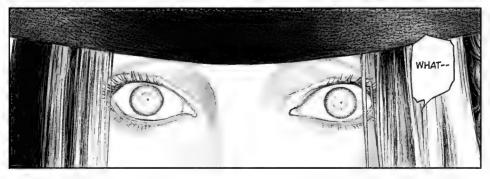


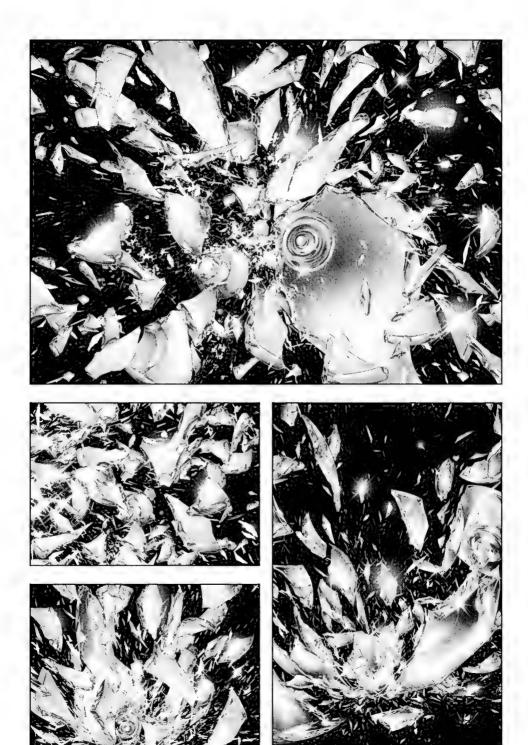


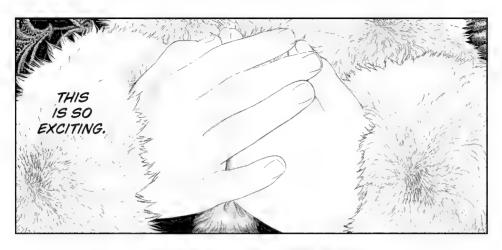




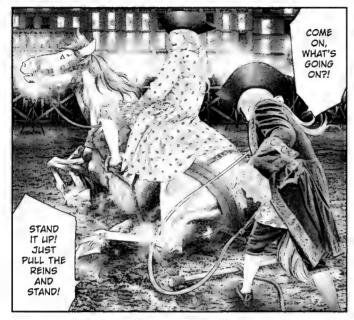






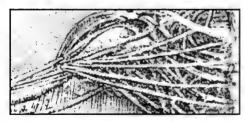




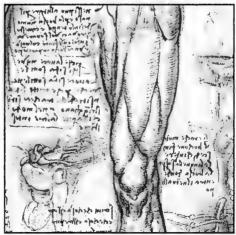


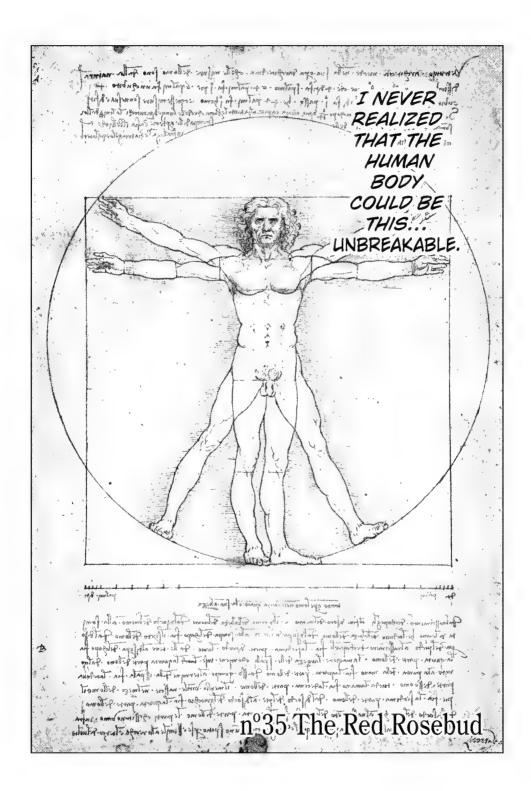








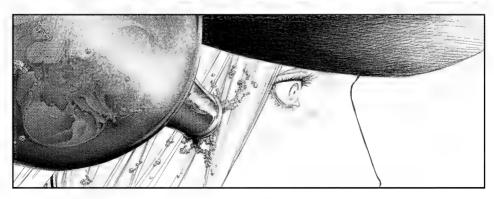




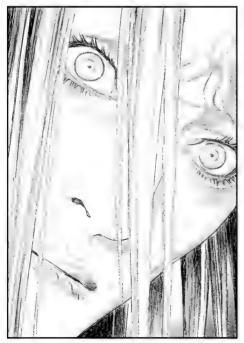






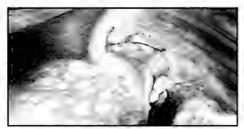






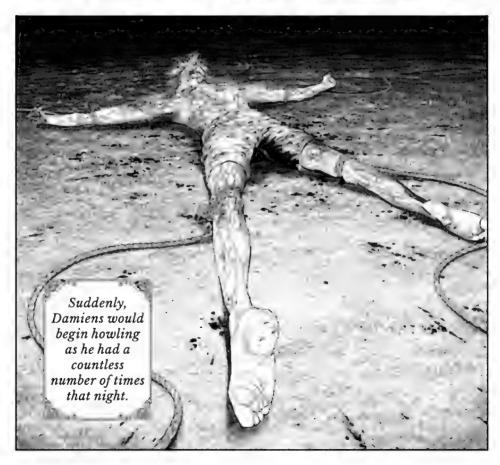


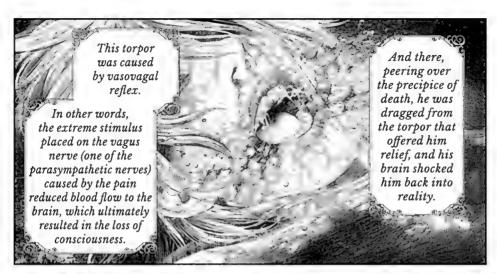


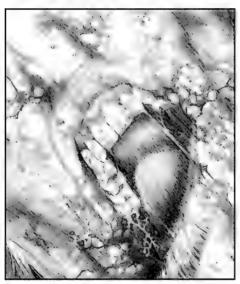






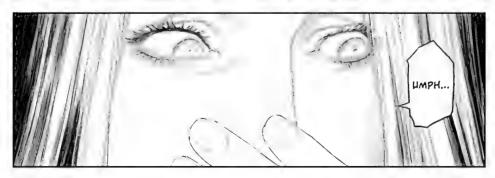


















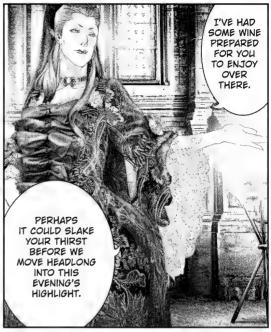














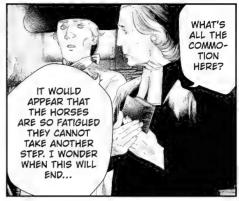




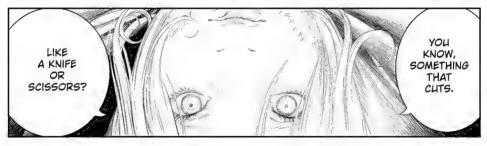










































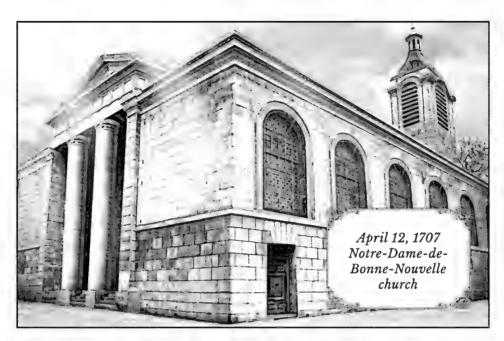














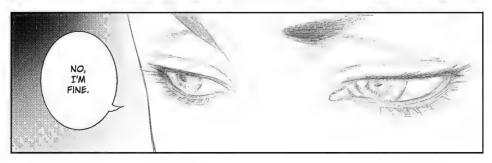


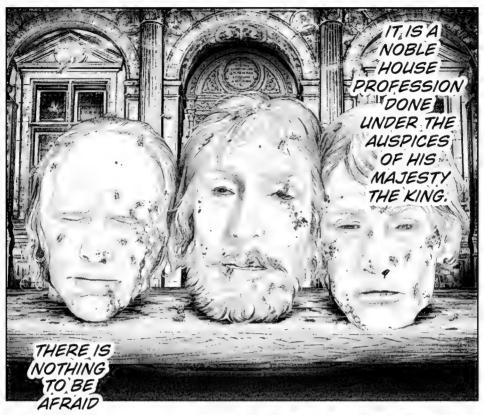






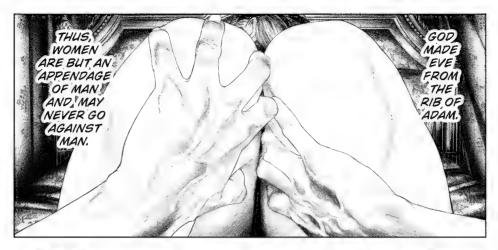






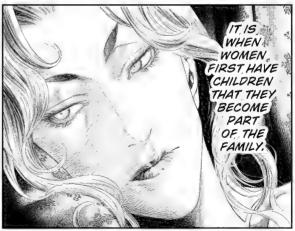












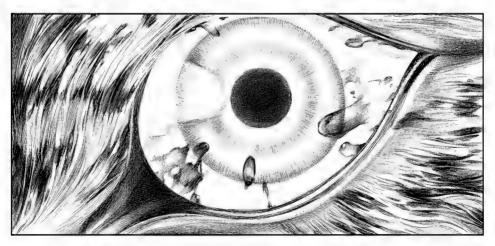






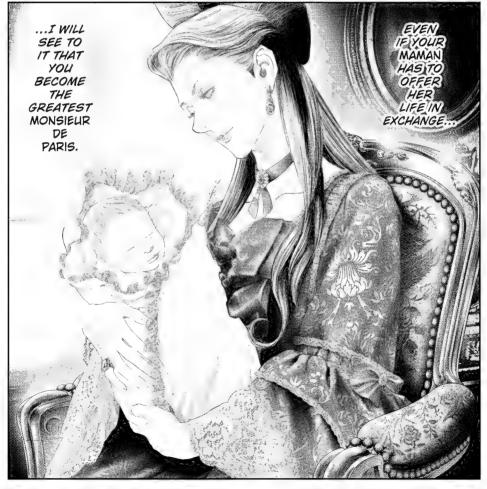








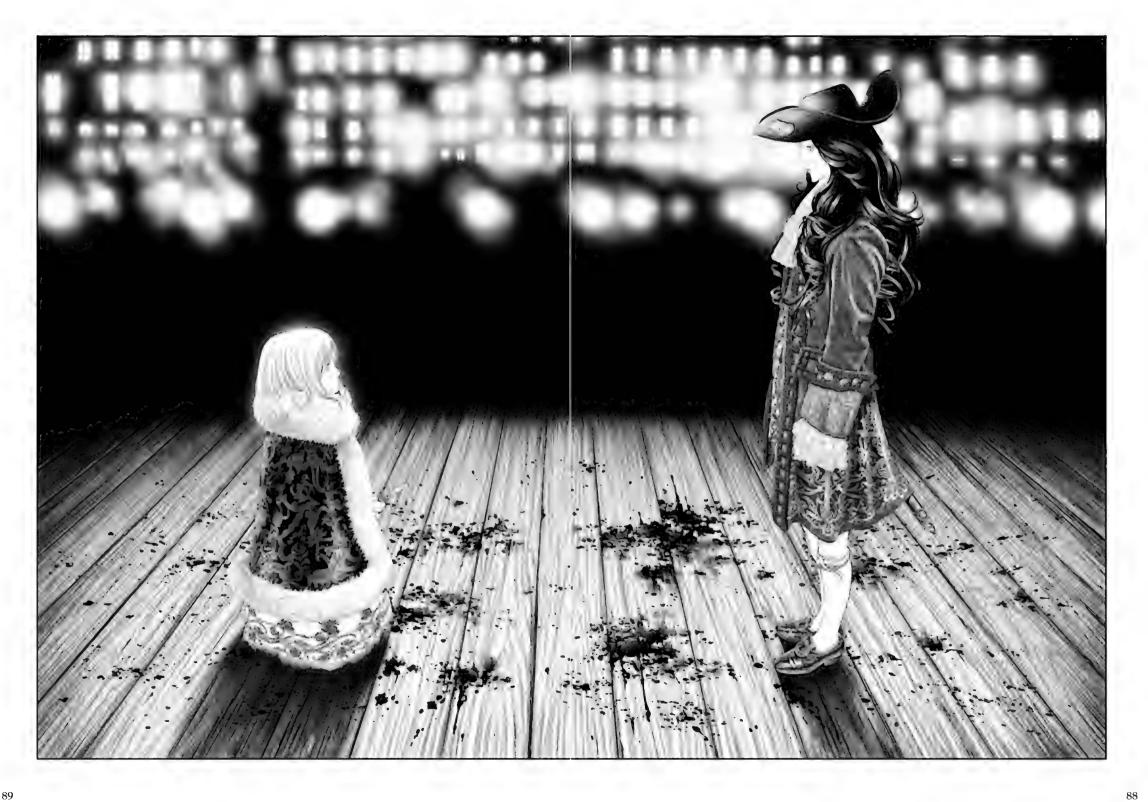




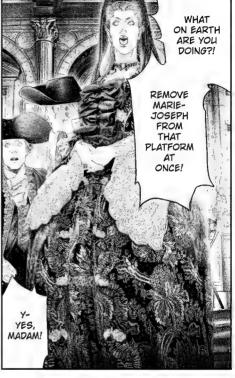














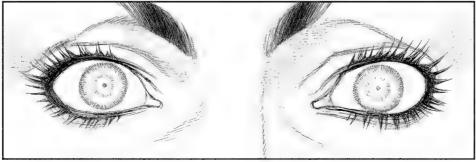










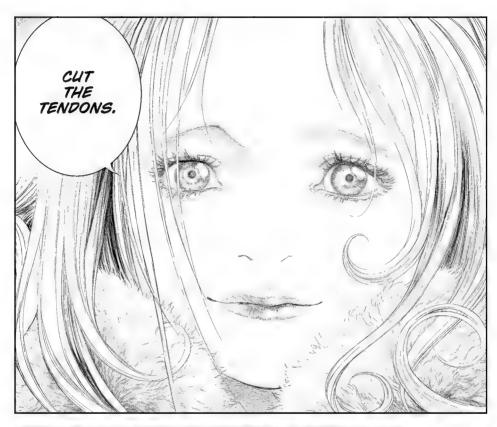












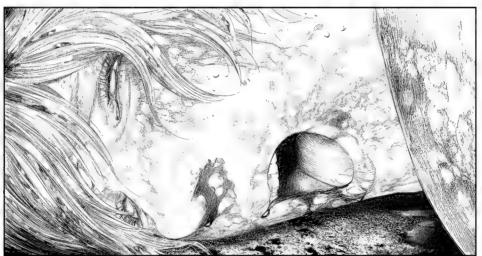






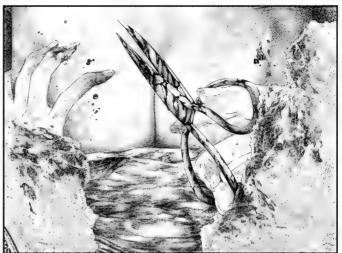






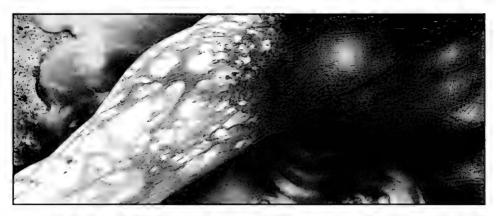


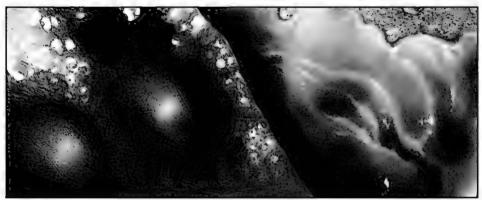


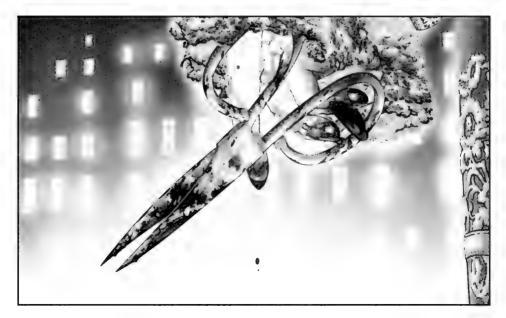
























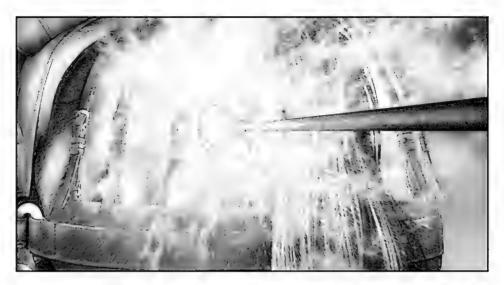










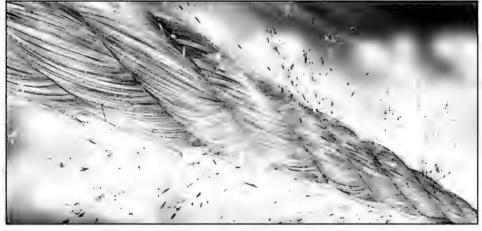








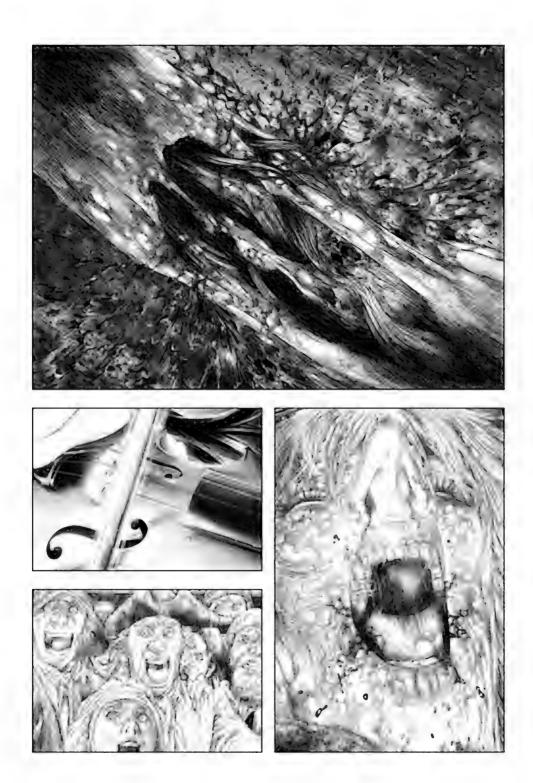








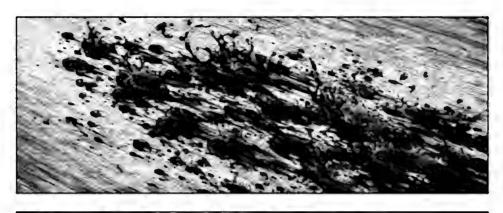


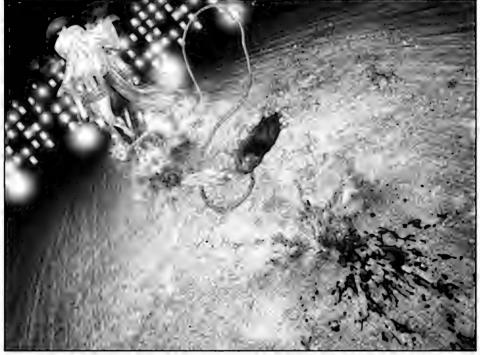






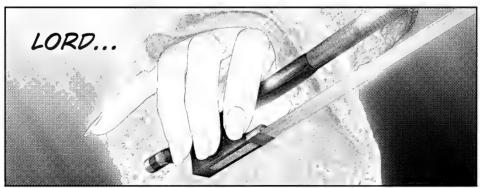




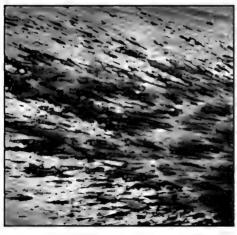






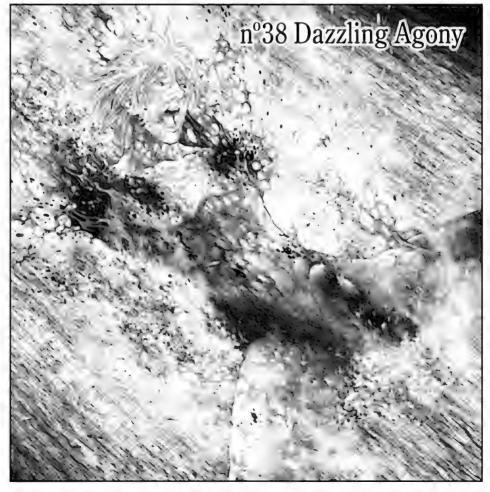














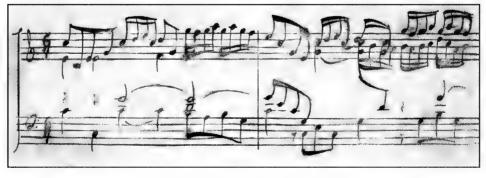








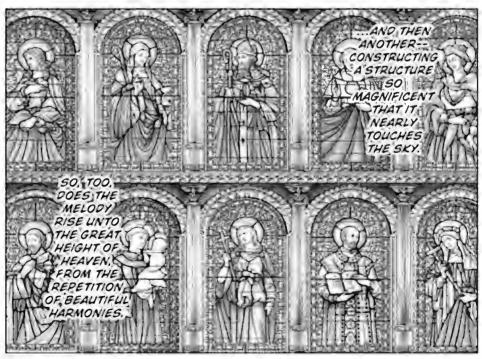


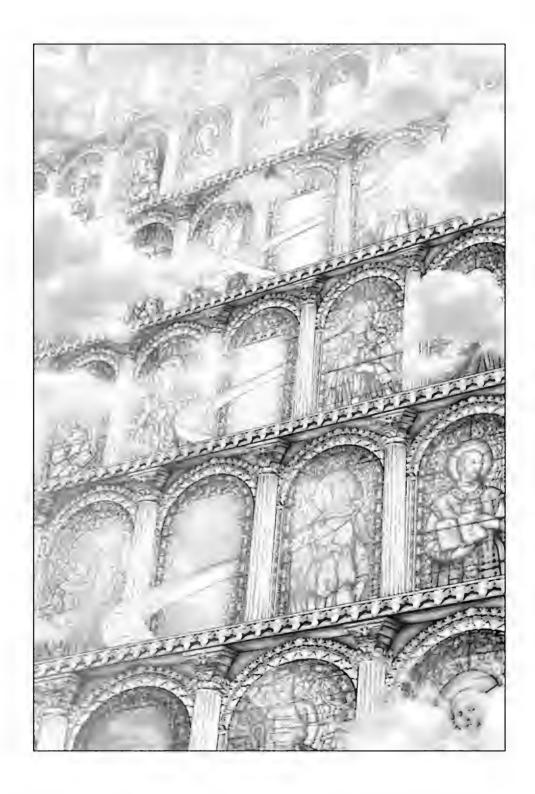


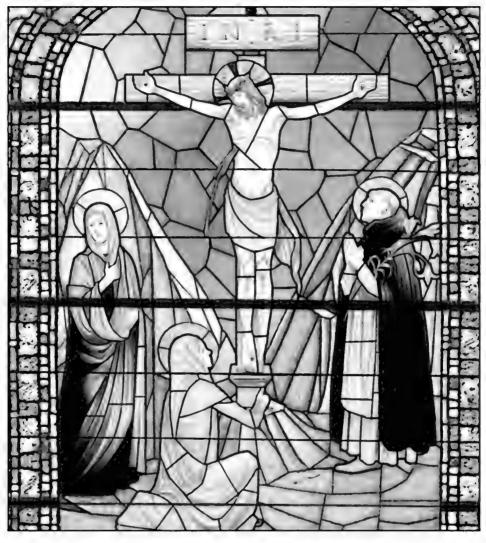


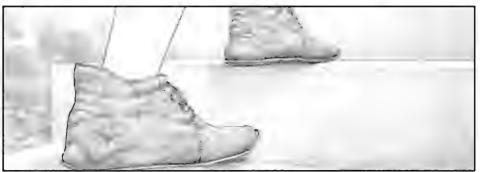


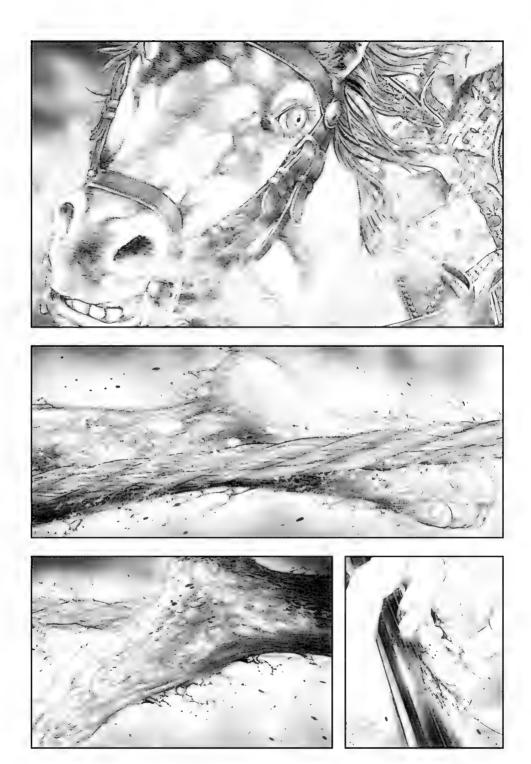


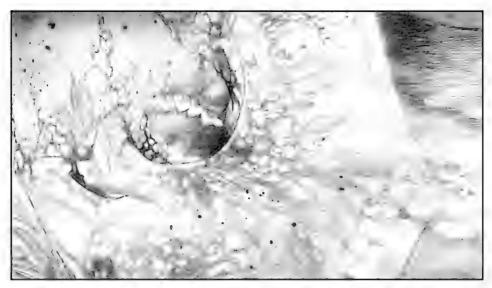


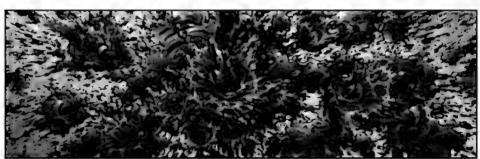


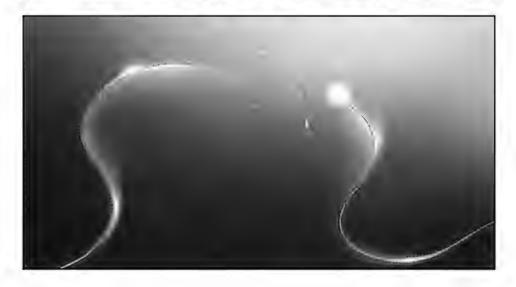


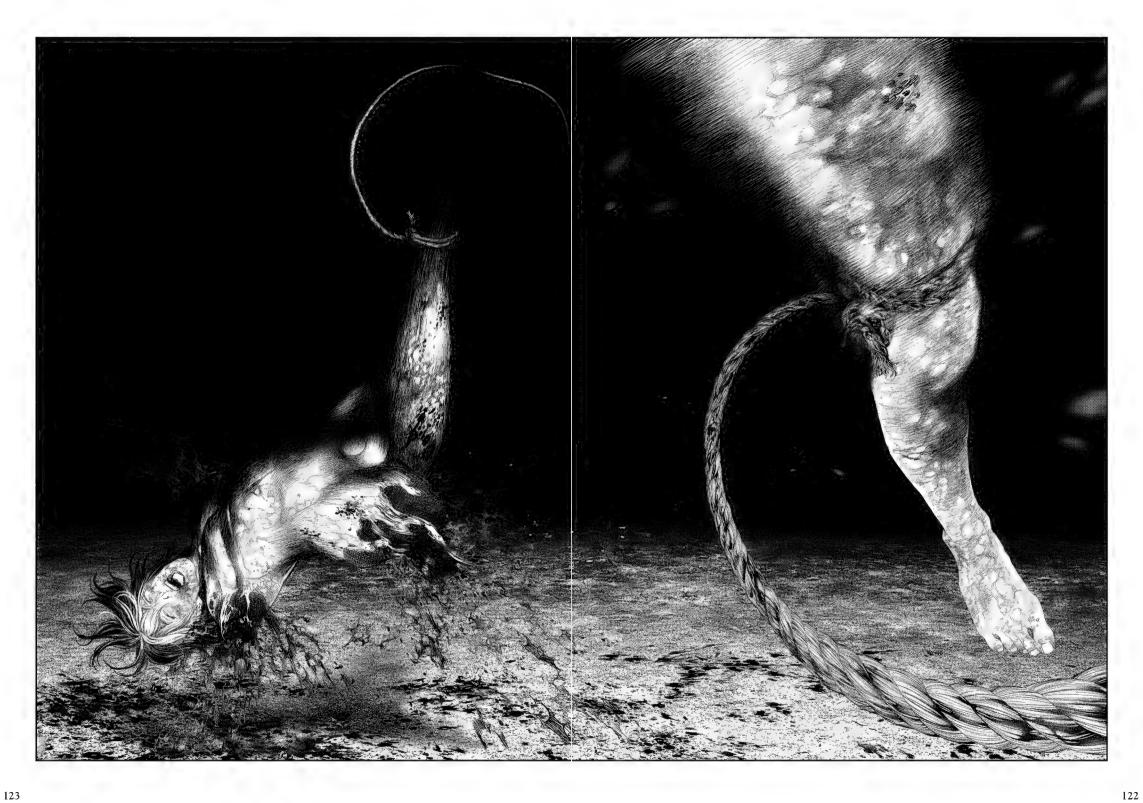


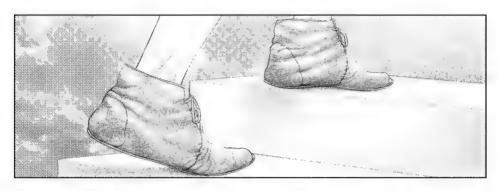


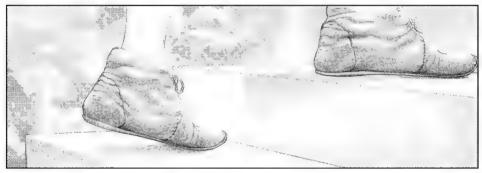




















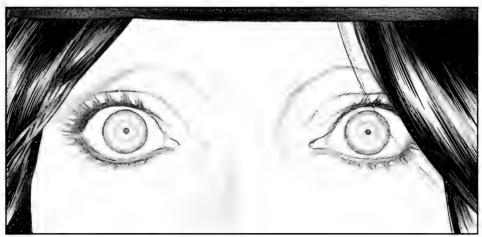














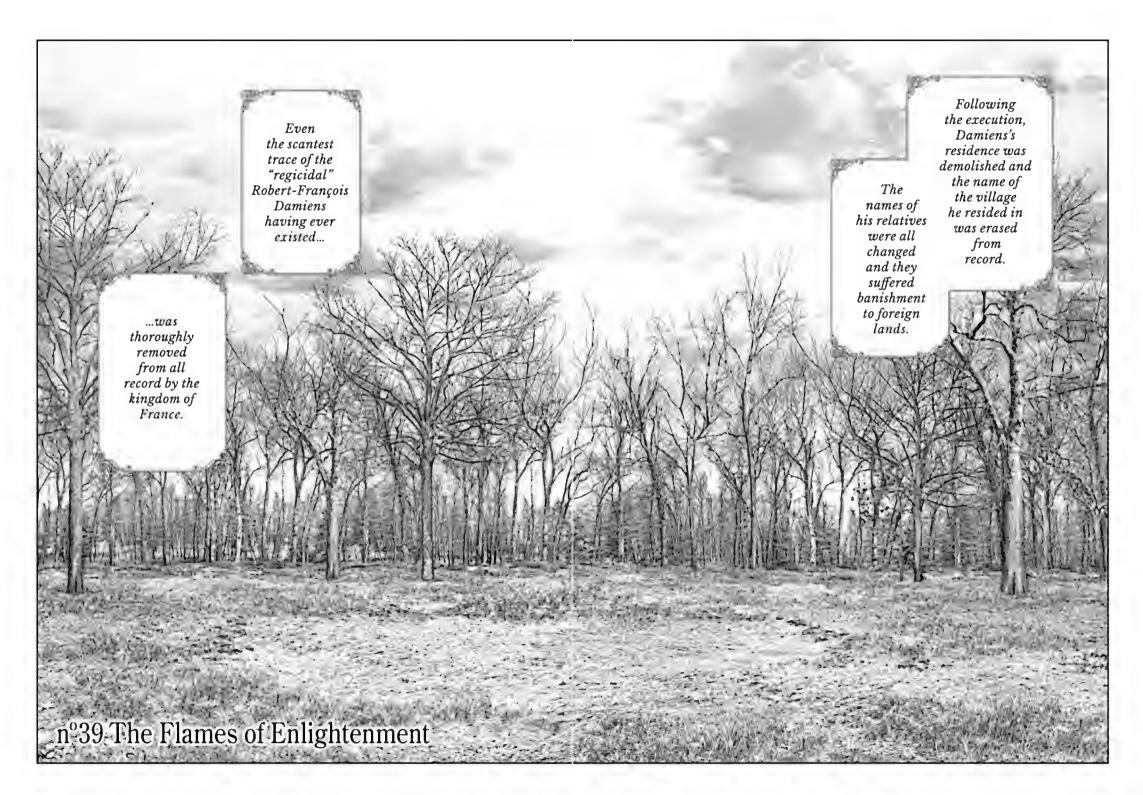


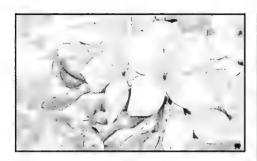


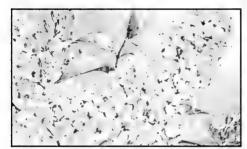






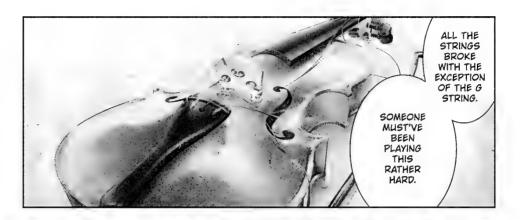
































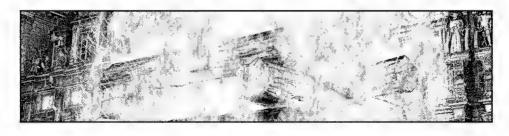








































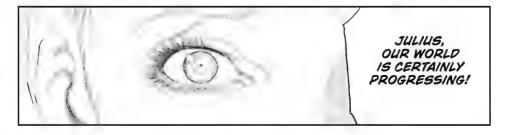






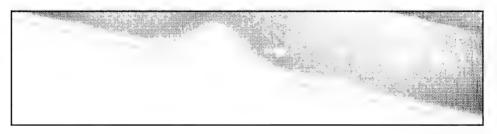


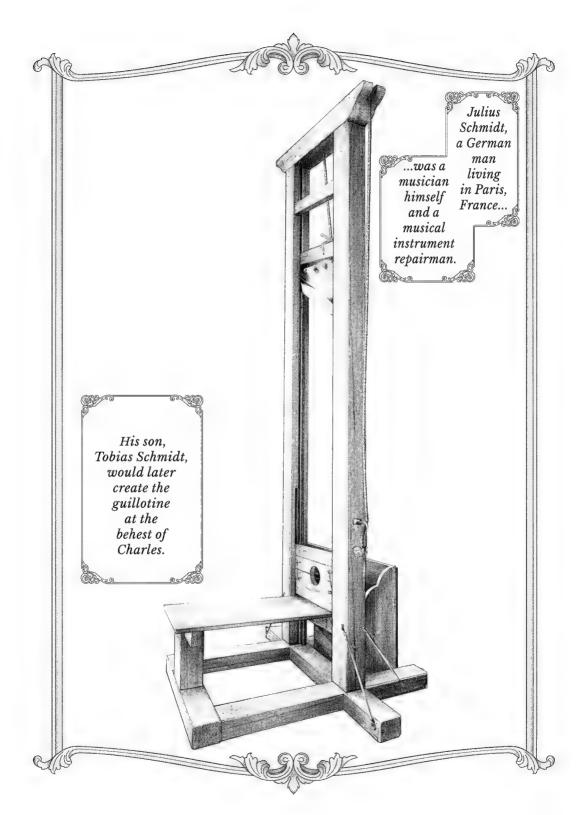
























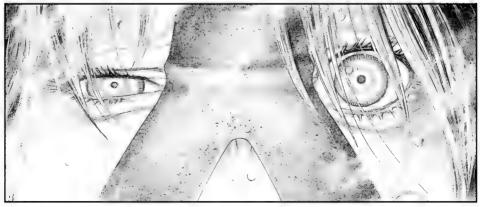










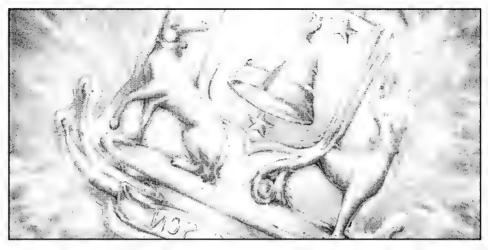


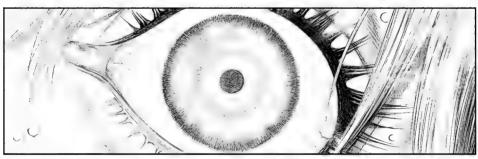












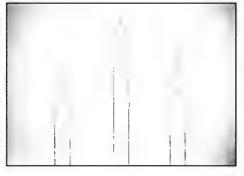
































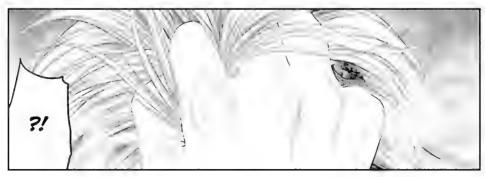
















































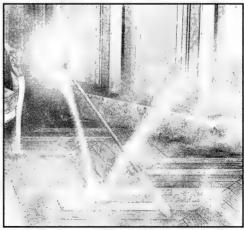












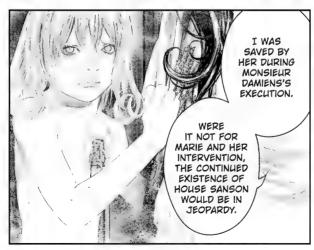
















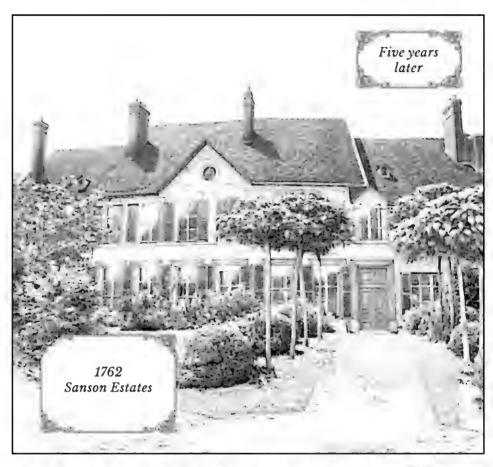




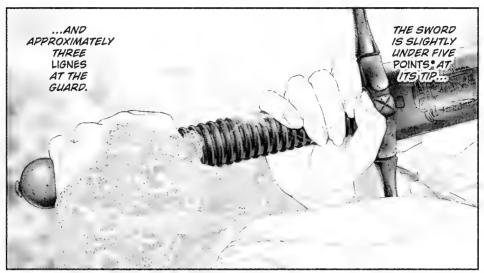






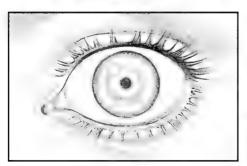


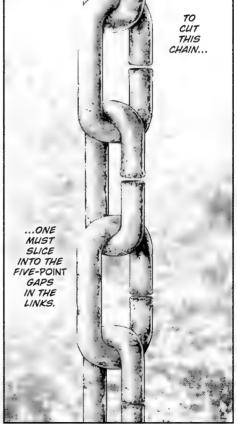




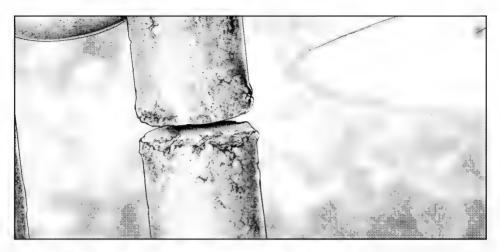
*UNITS OF MEASURE AT THE TIME. ONE LIGNE IS ABOUT 2.2 MILLIMETERS AND ONE POINT ABOUT 0.19 MILLIMETERS.



















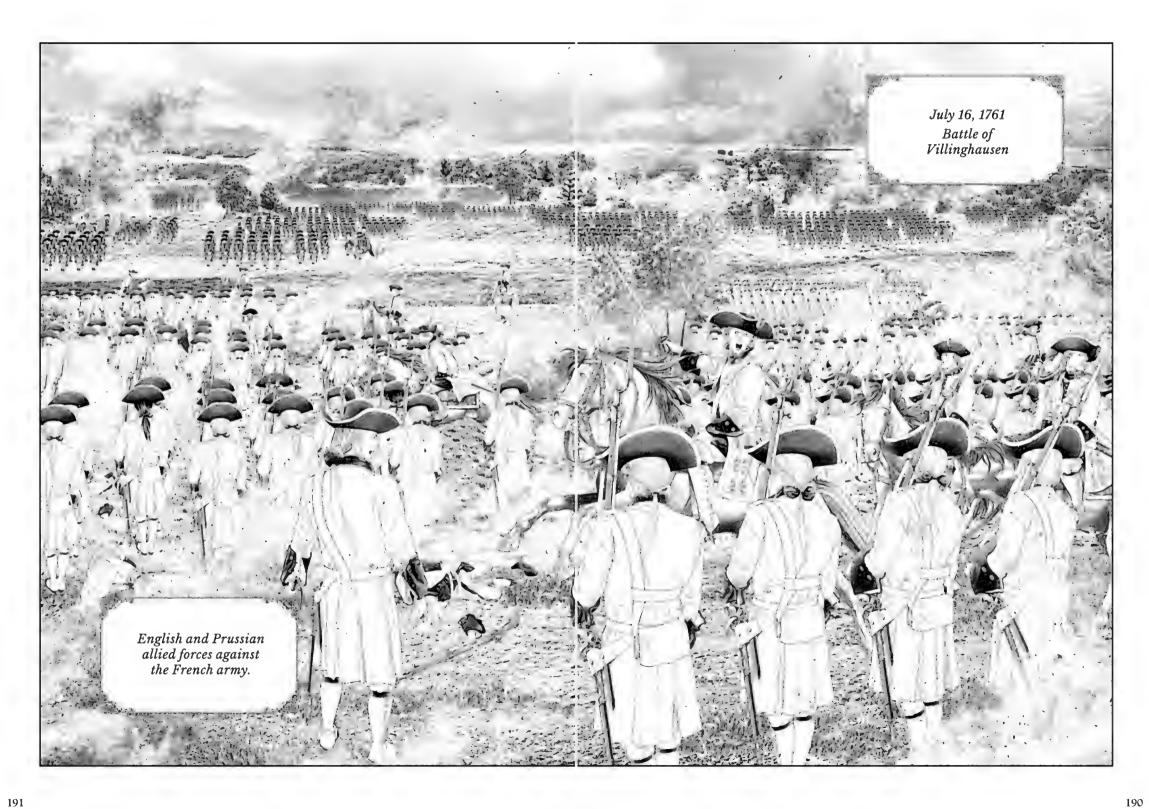


The Red Struggle

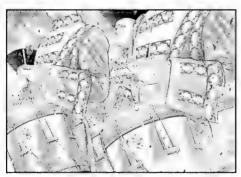
The truth is never spoken aloud and also never thrown into the vast sea of social media. We have no choice but to use our intuition to sop up those momentary glimmers of truth that come alight in the eyes of all, that so quickly come and disappear as we look into one another's eyes.





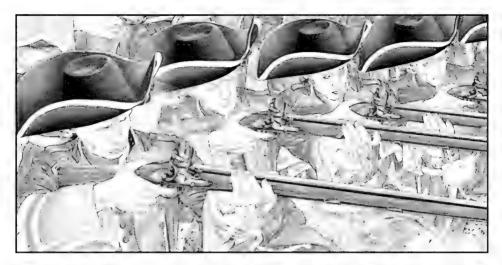






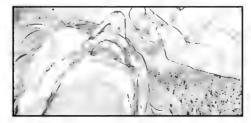




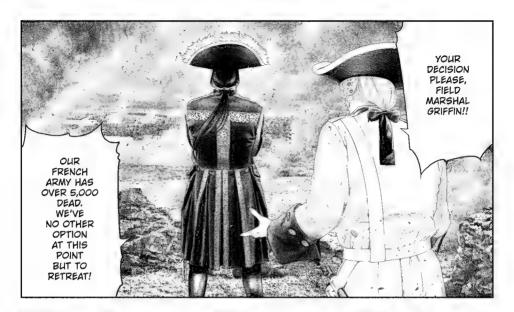




















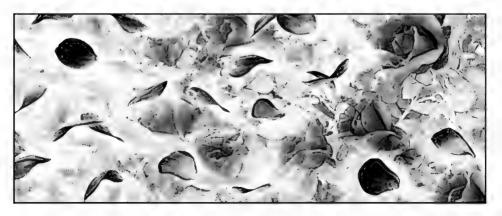








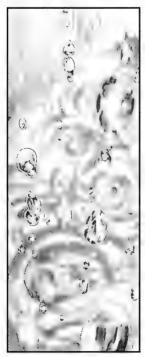




nº42 An Era of Mixed Colors











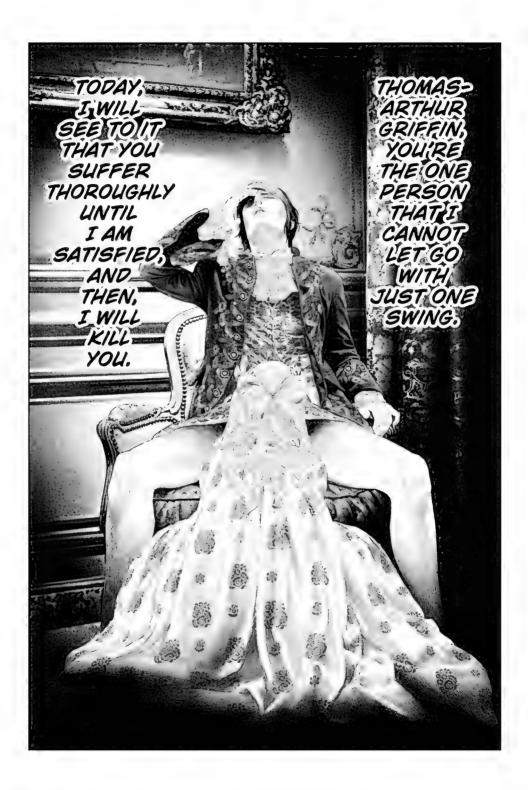












n°43 I Am Rouge



















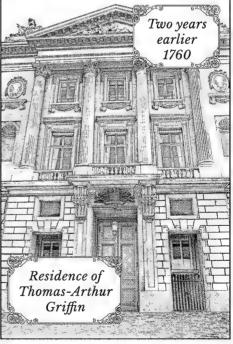






















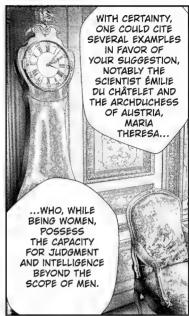








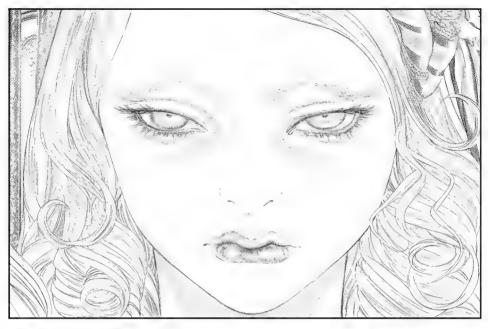




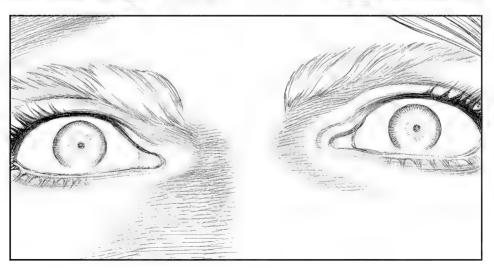


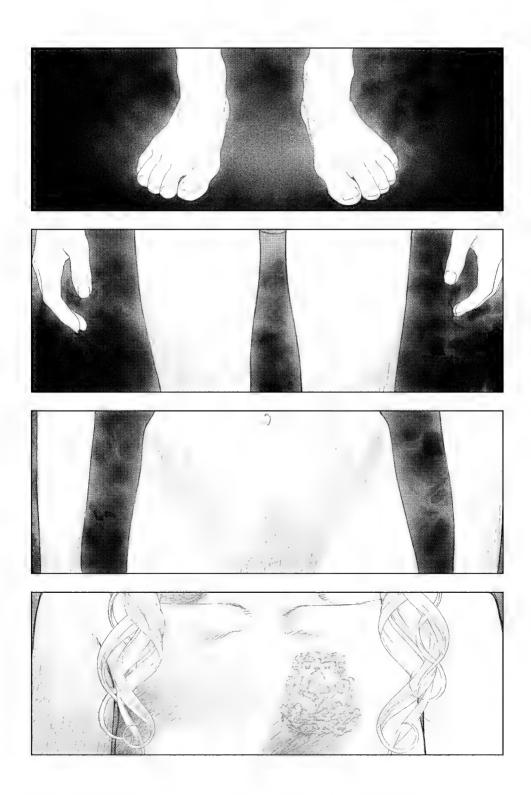


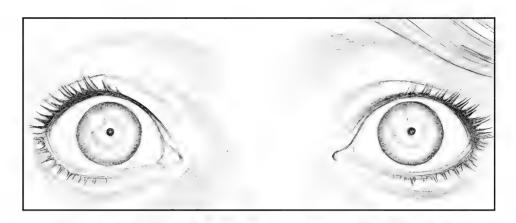


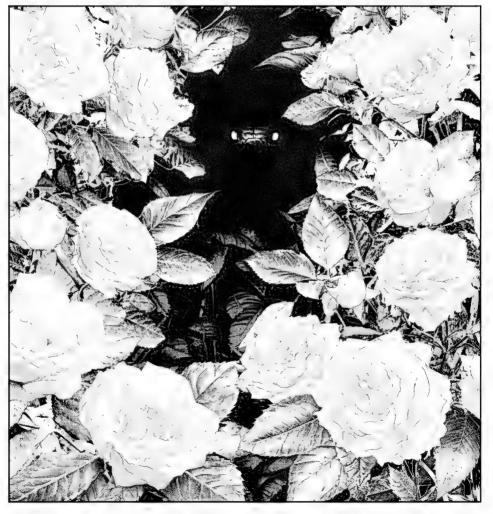


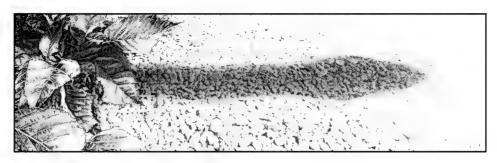






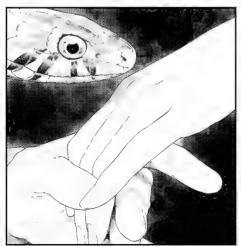


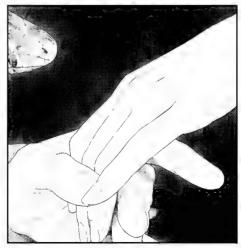






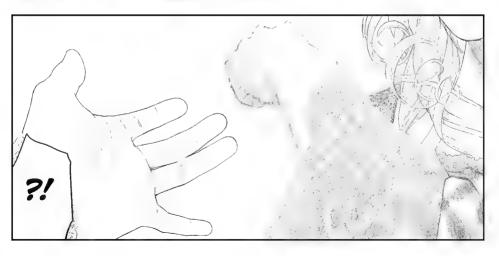














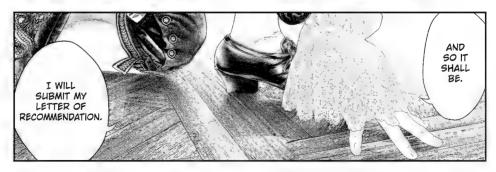












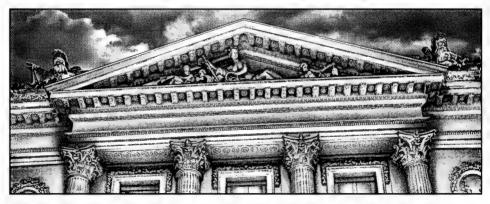




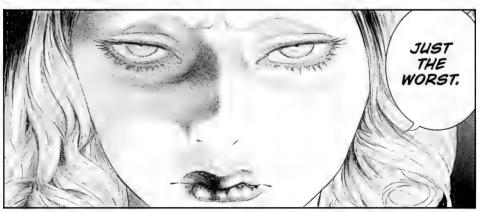




























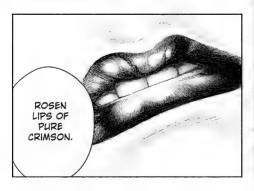




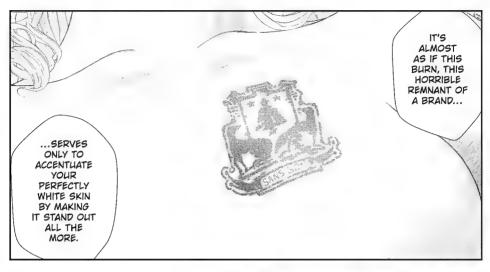






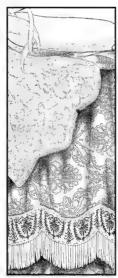
















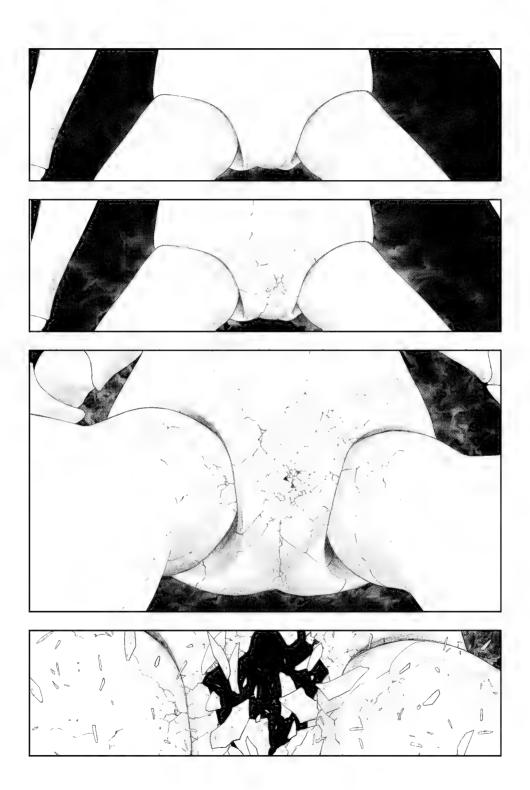












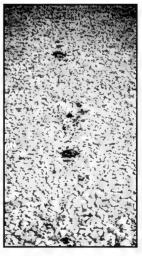






















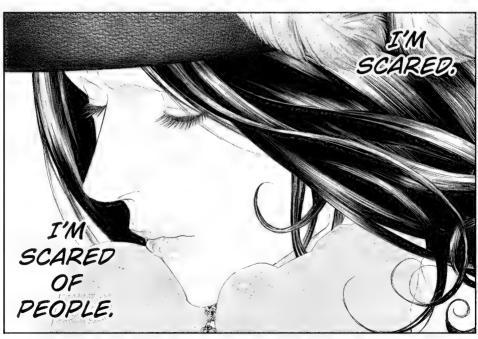


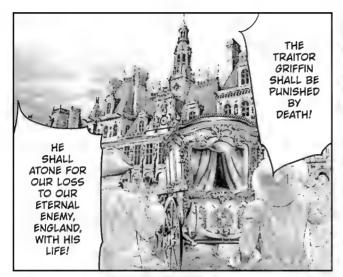


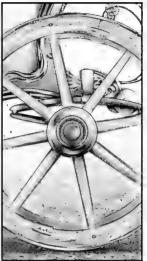


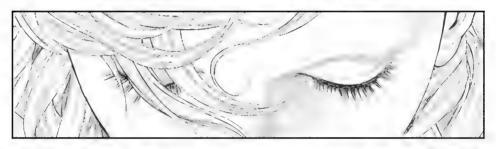








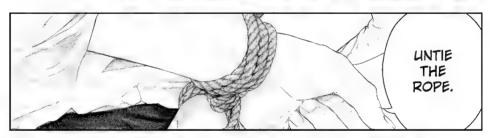




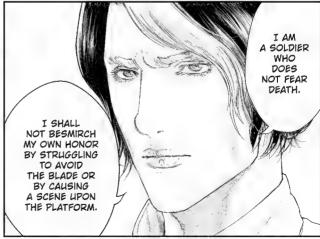


n°45 Rise of the Comet









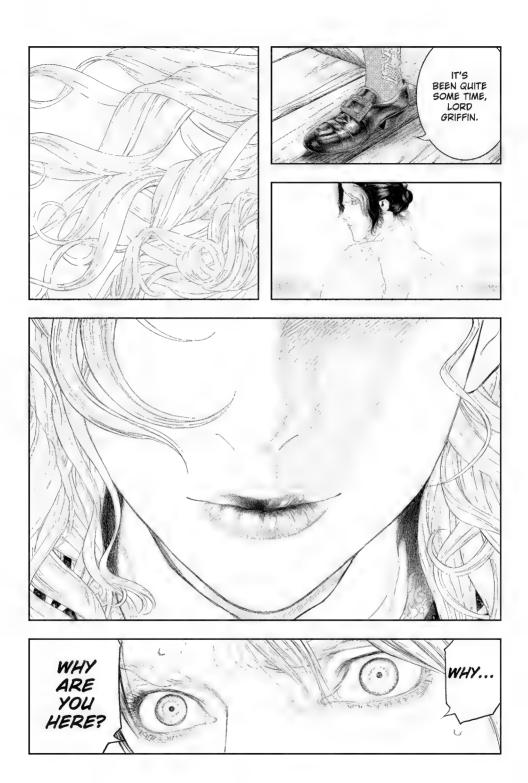






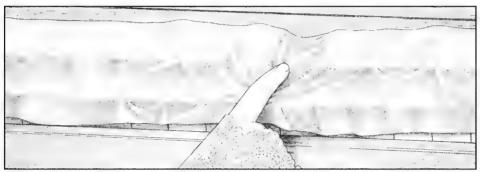


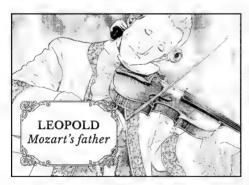




















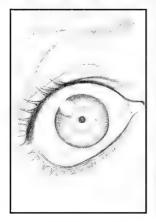


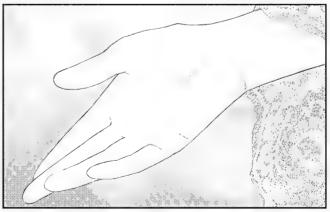






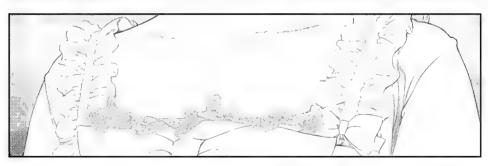




















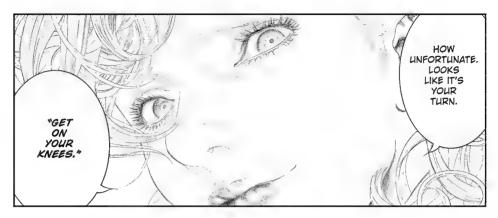












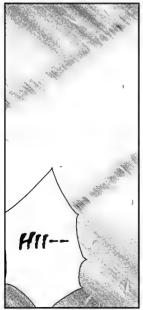




















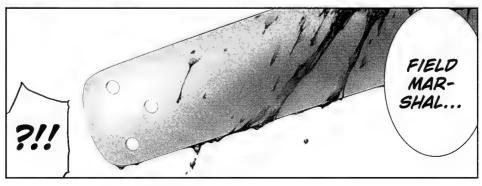










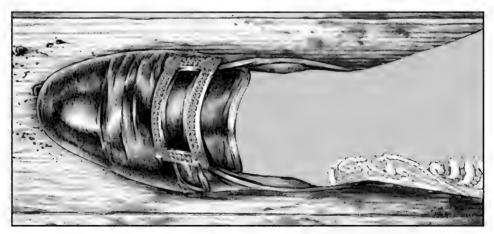


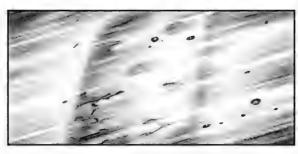
































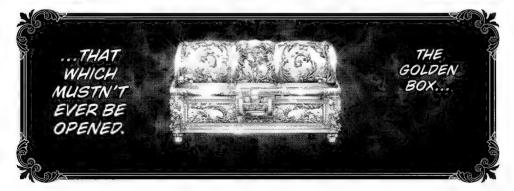




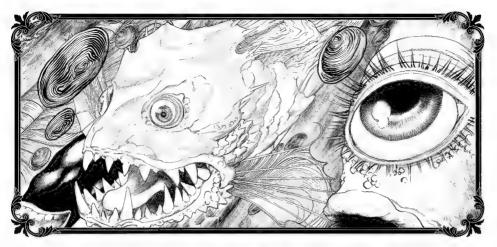


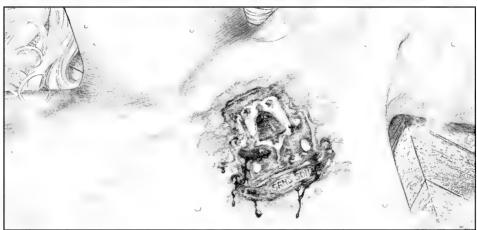




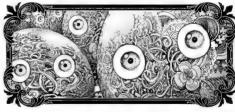












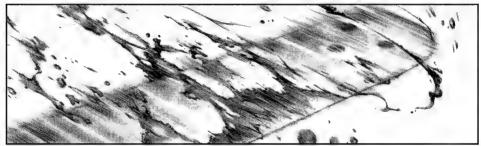


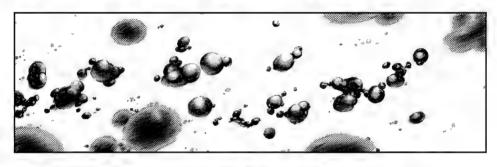






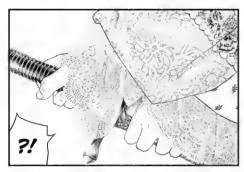








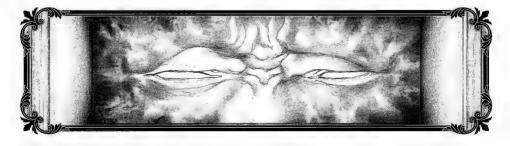






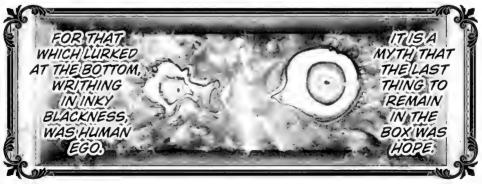


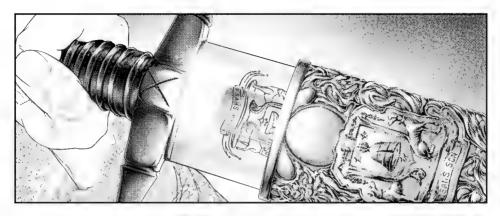


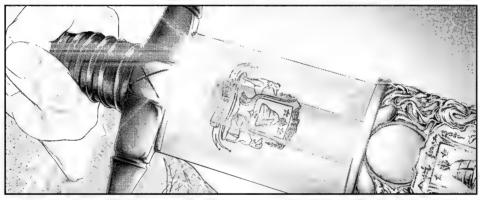


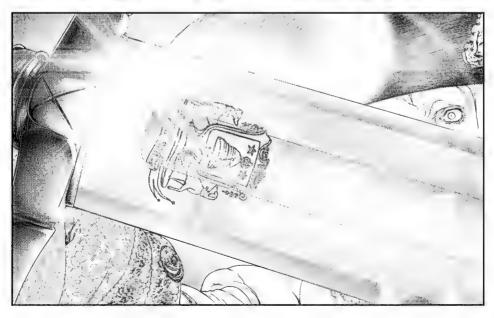


















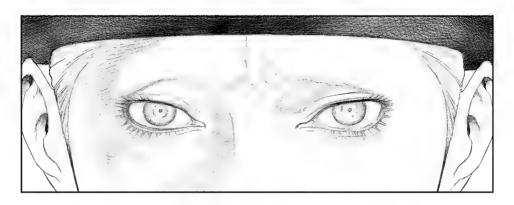










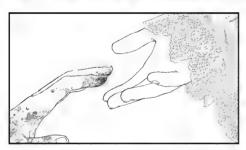


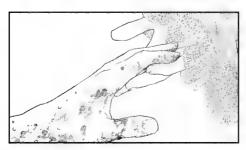
















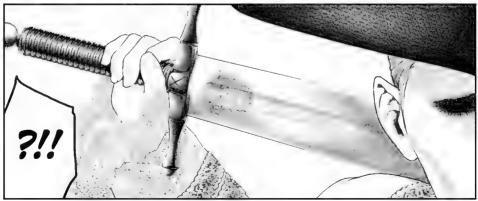










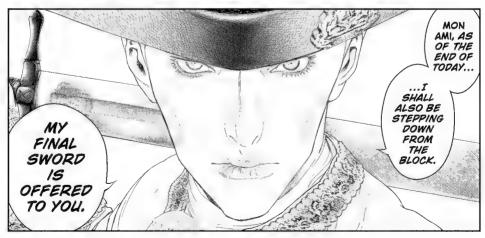




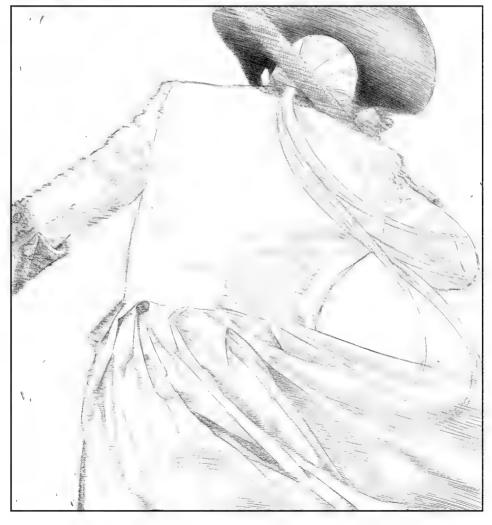


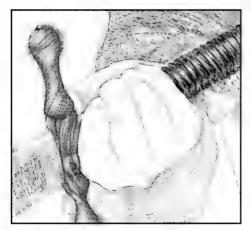










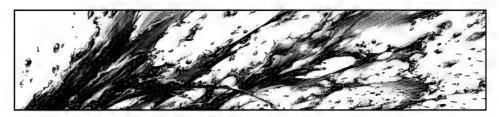


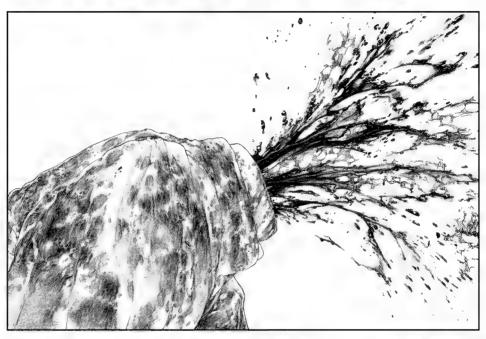








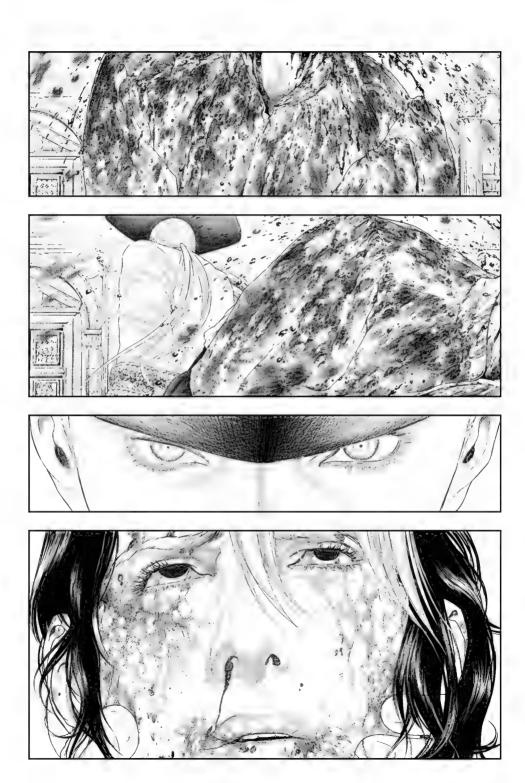




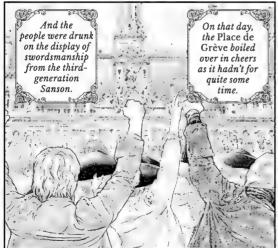










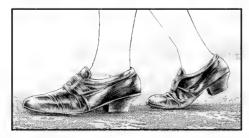




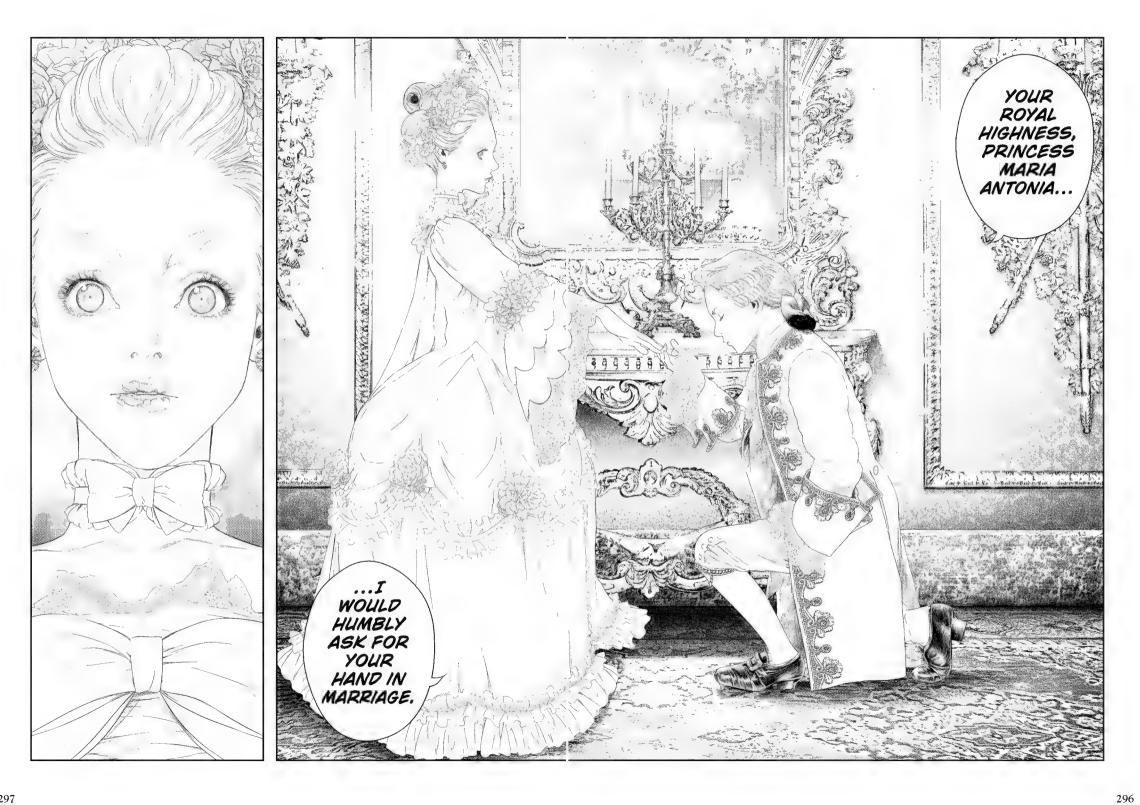


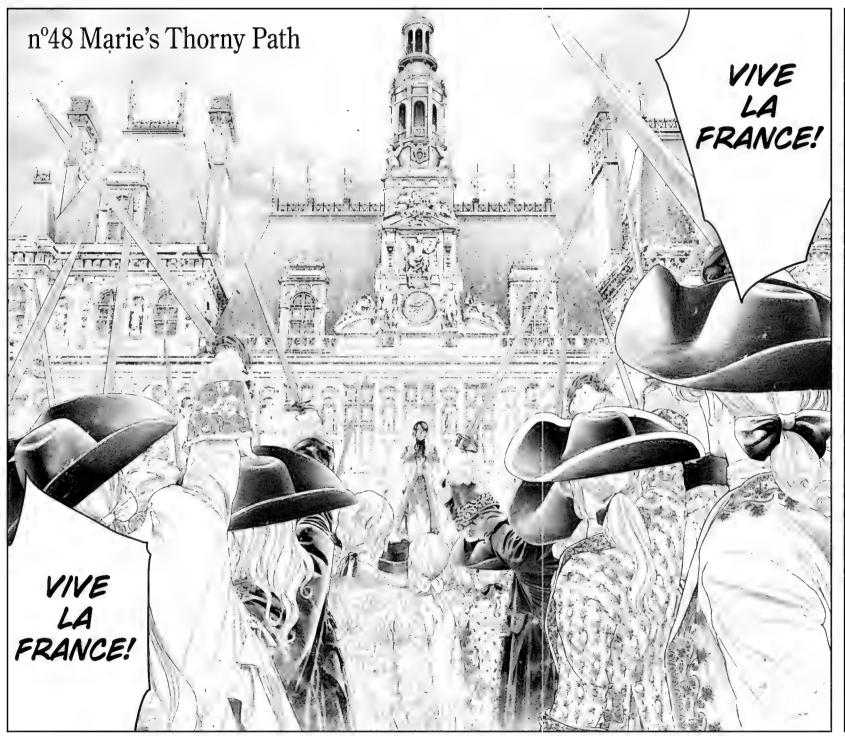








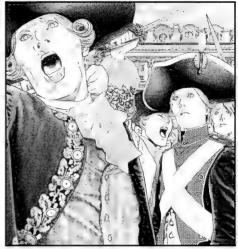




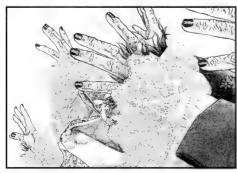




































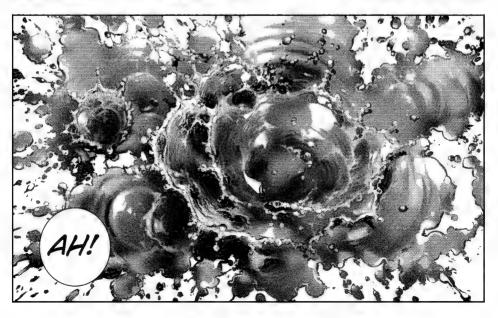












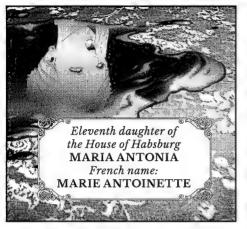


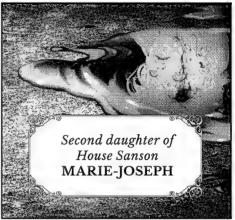


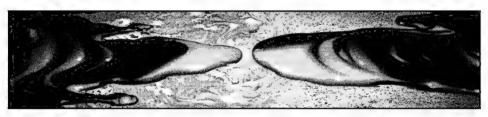


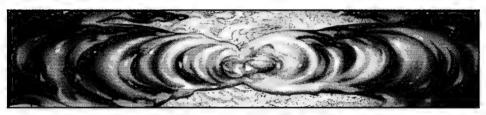




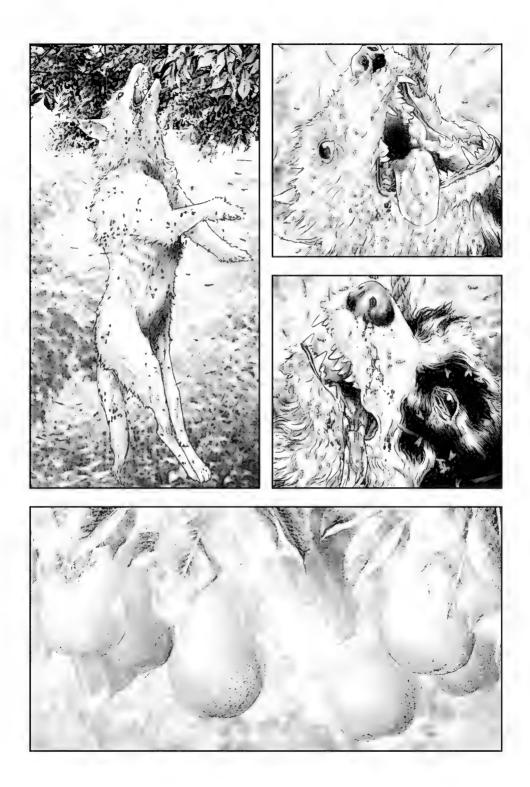


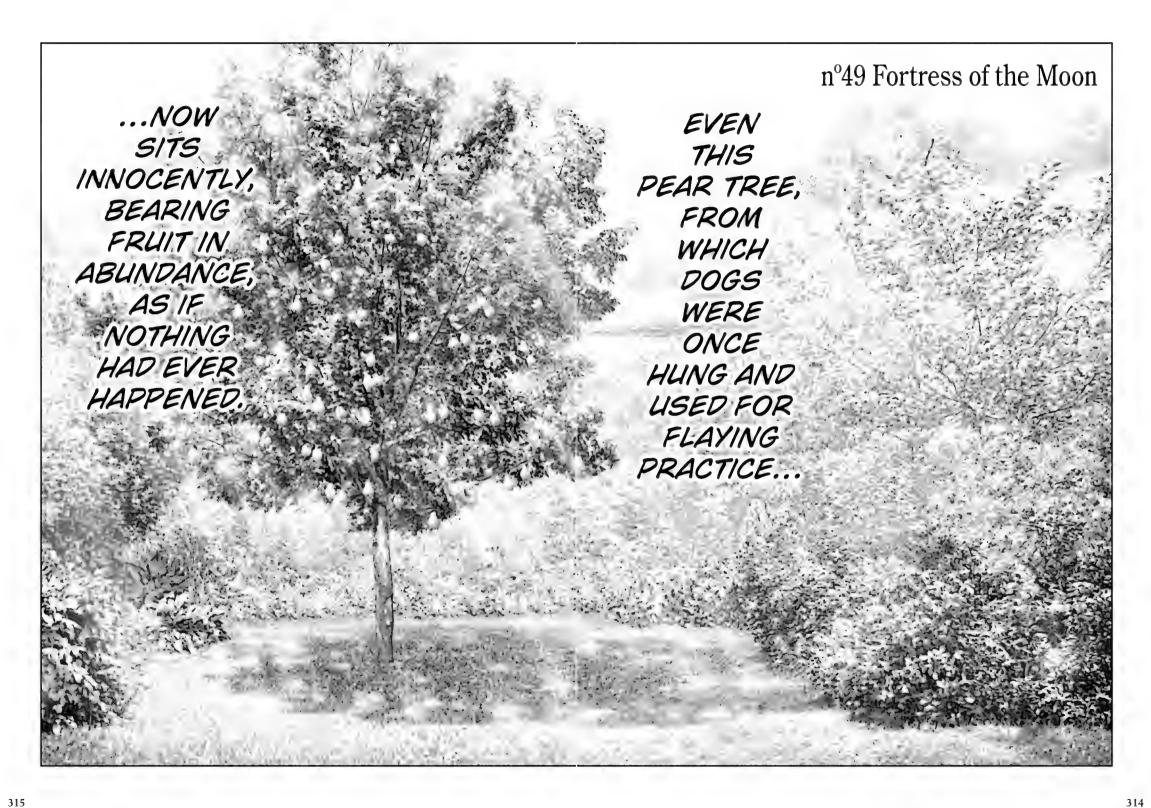










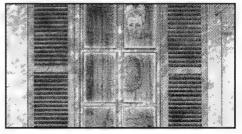


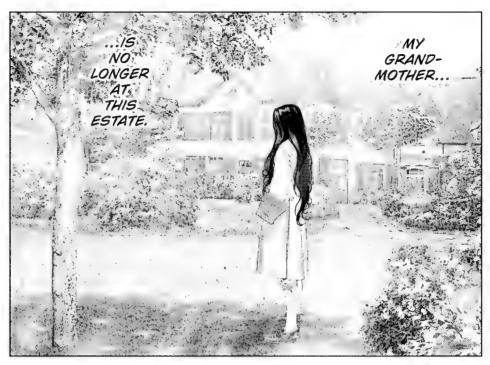
























































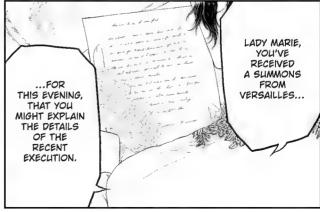


























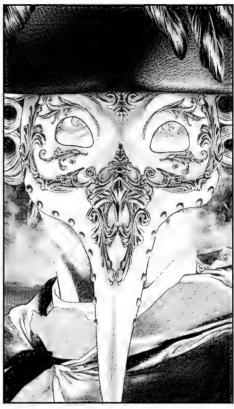


















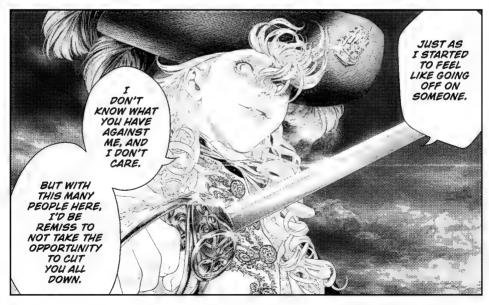






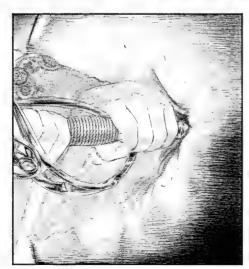
























































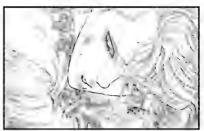




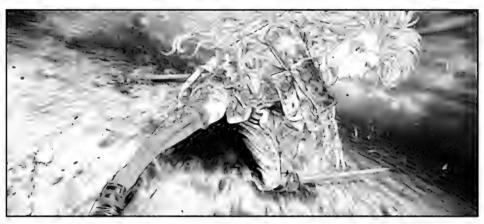










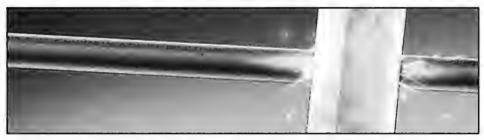




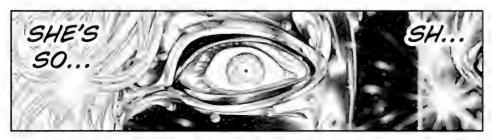


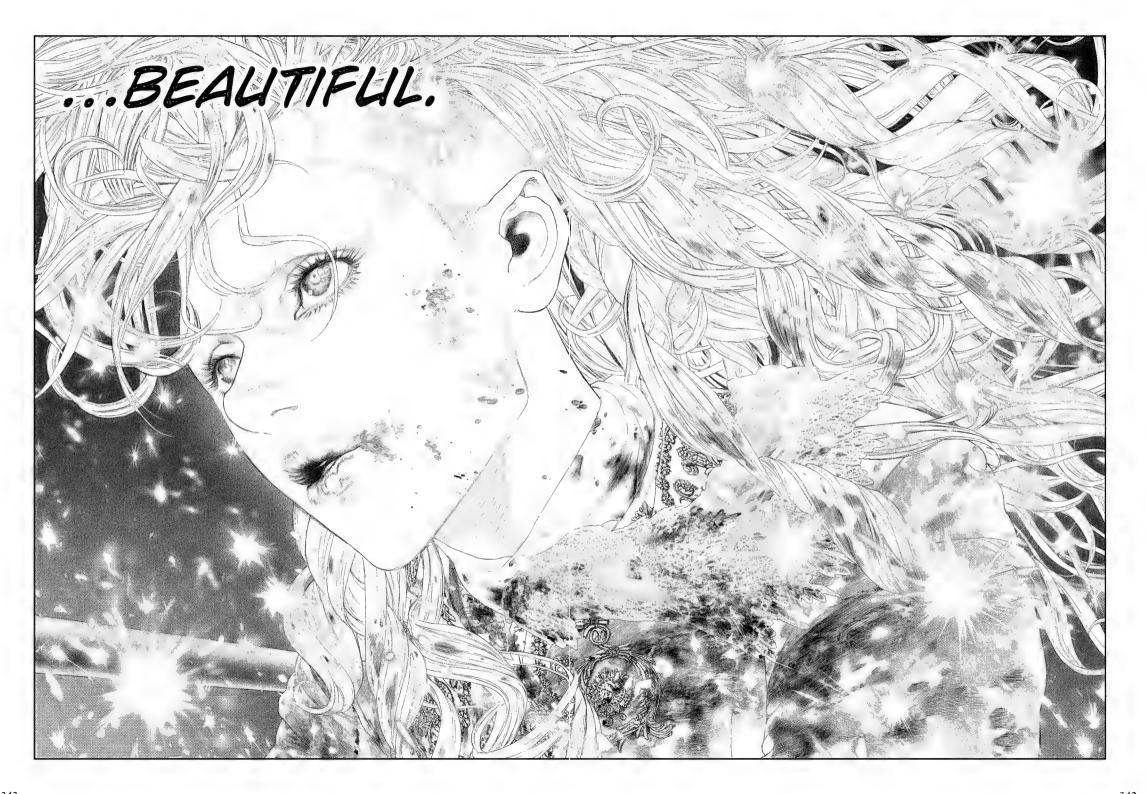
























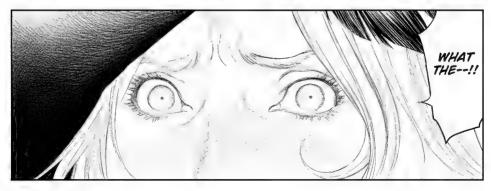




























n°51 Prayer of Life













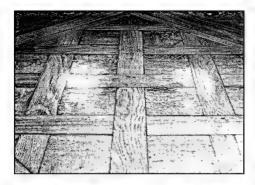






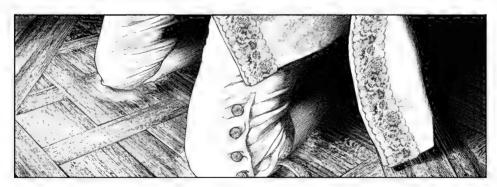
















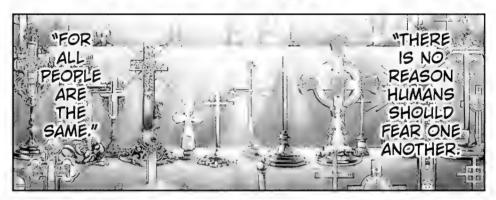






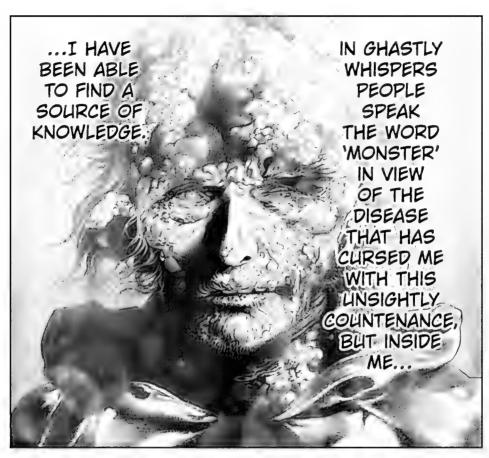
















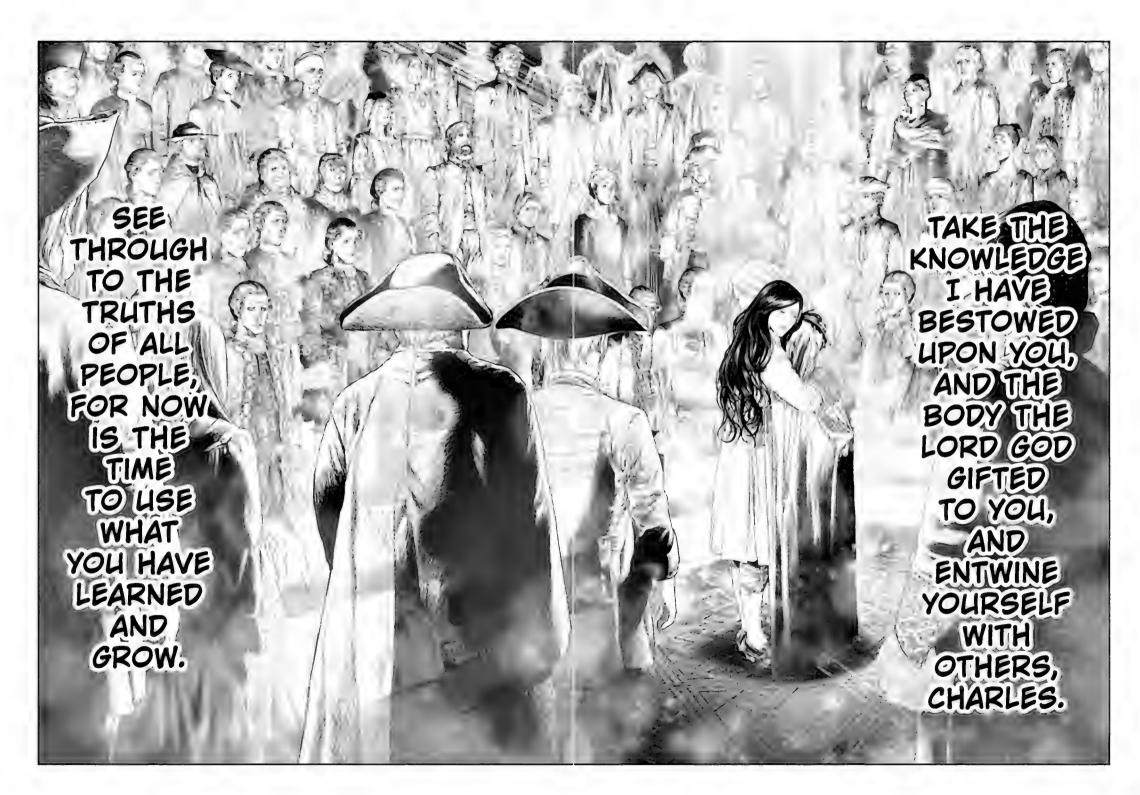


























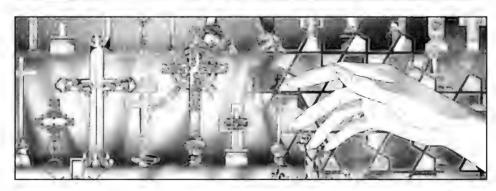








































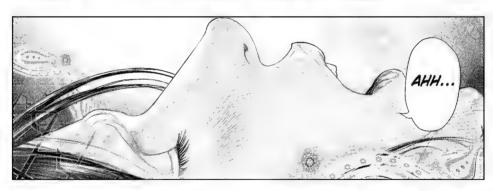


















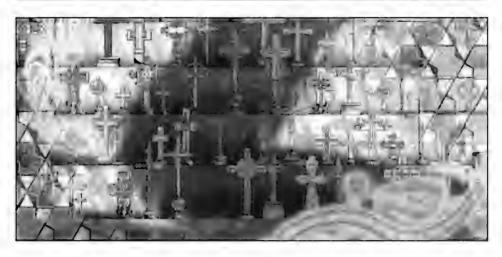
























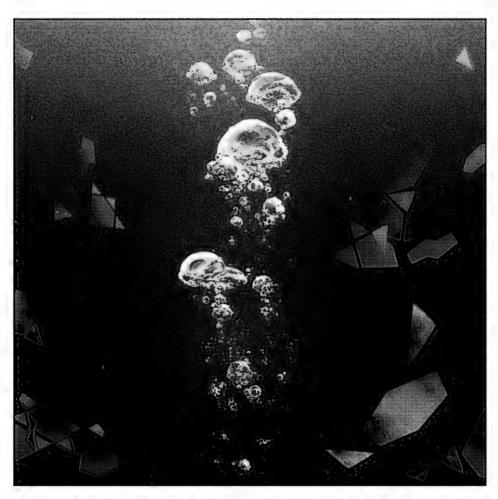




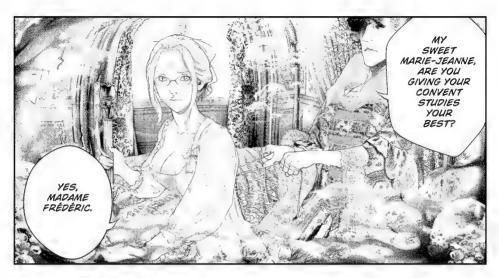


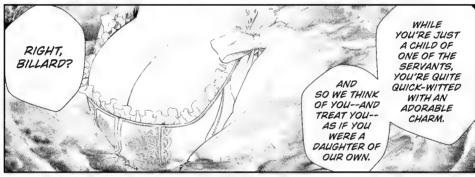






















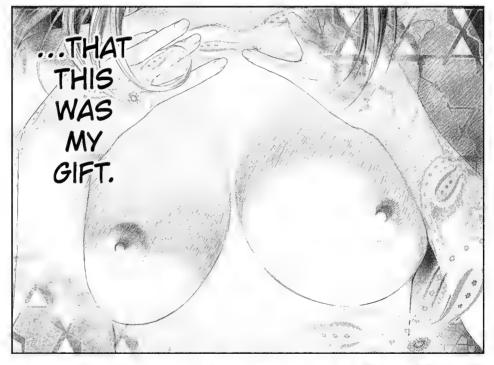


*IN THIS ERA, BARBERS WERE ALSO PRIVATE PHYSICIANS.







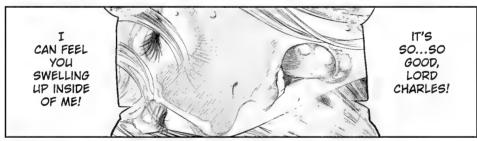






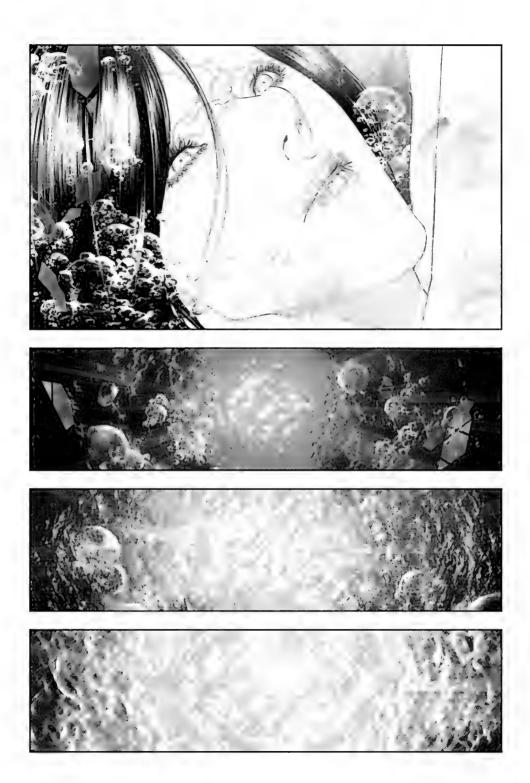






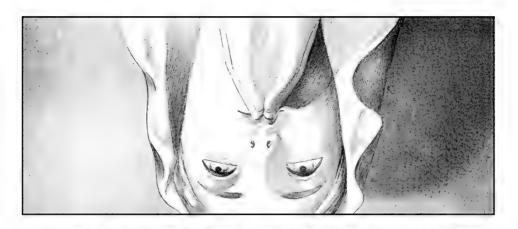


































Décapitation de la Statue

There are those that say the warm embrace of others heals all. There are those that say with love, there can be forgiveness. I will not be fooled. For I have learned that all great artists, all of them, who have moved people's hearts and souls have crawled up from the depths of suffering and loneliness. While I am not an artist, I always like to be in a state of preparation to dive headlong into those emotions.







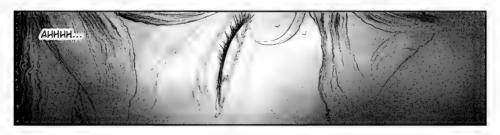




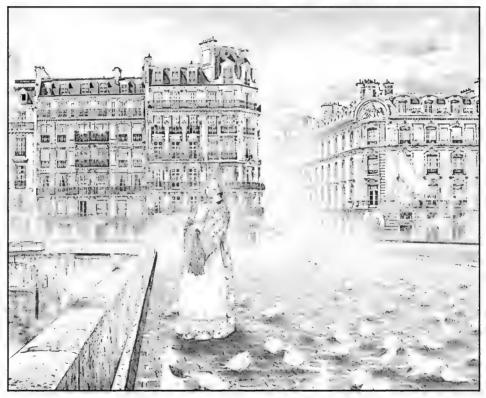
























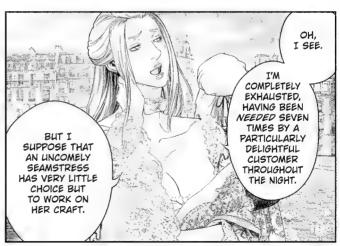


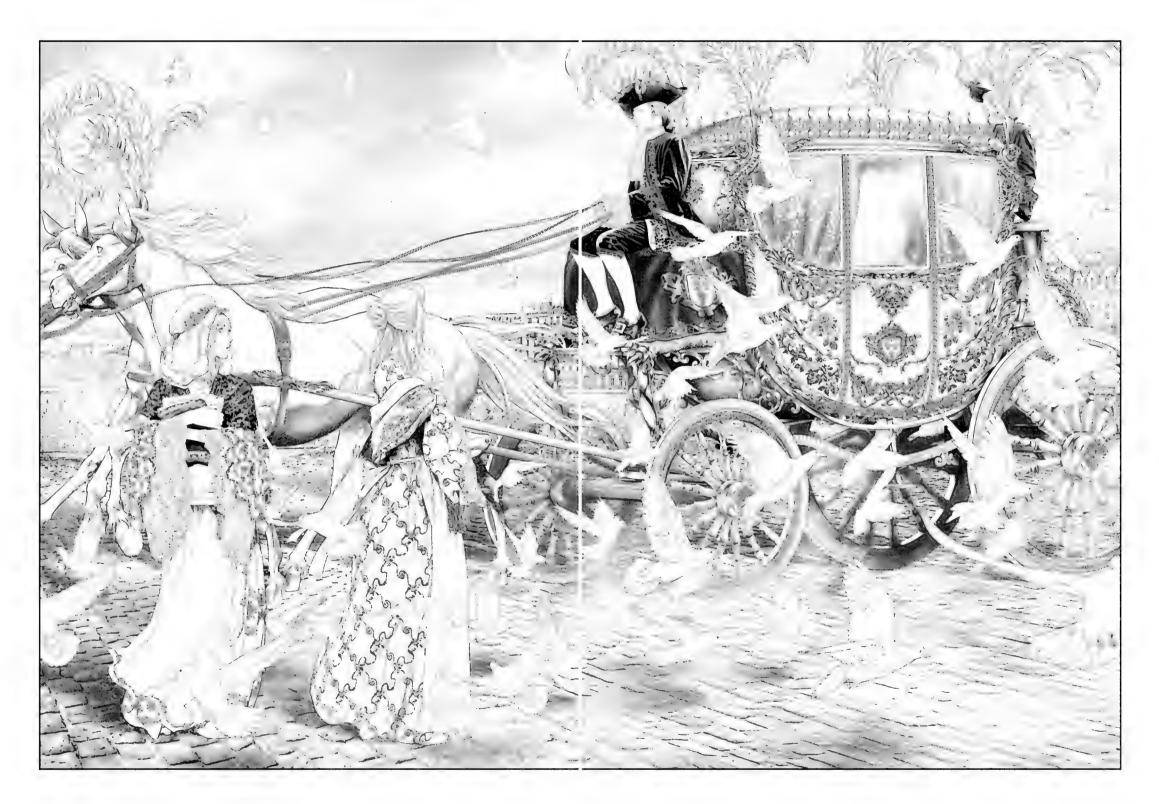


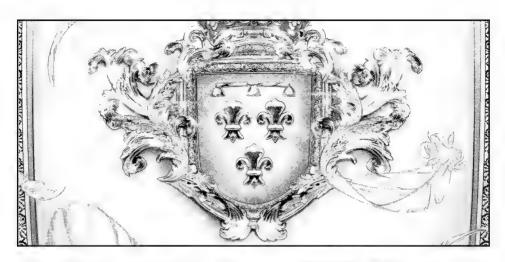












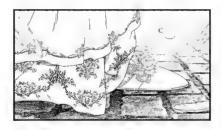


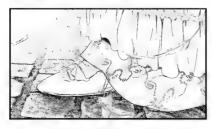














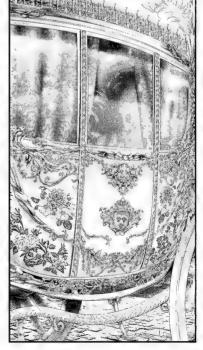




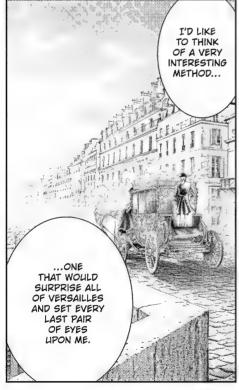
























































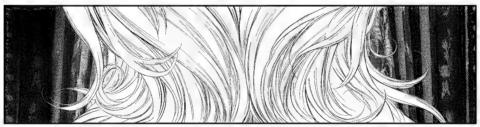


















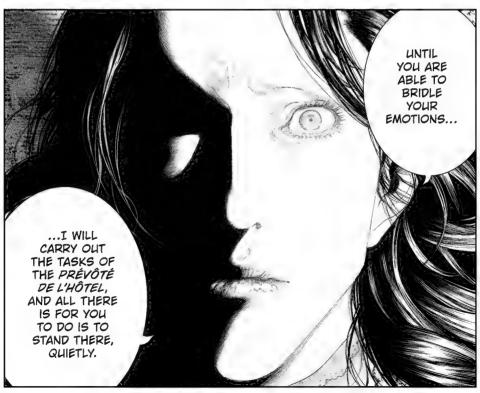














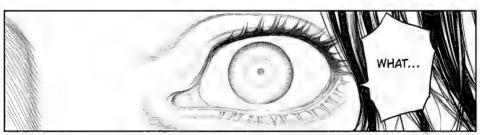












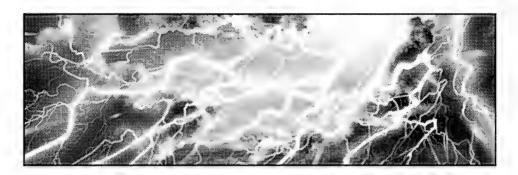






































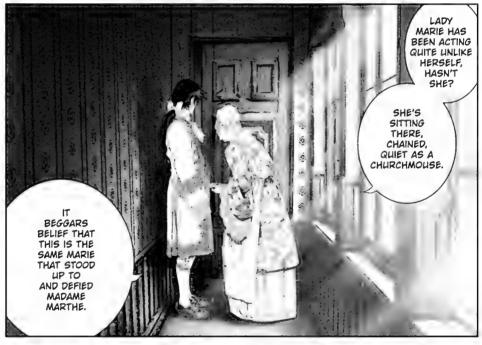














































































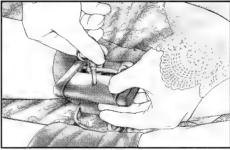














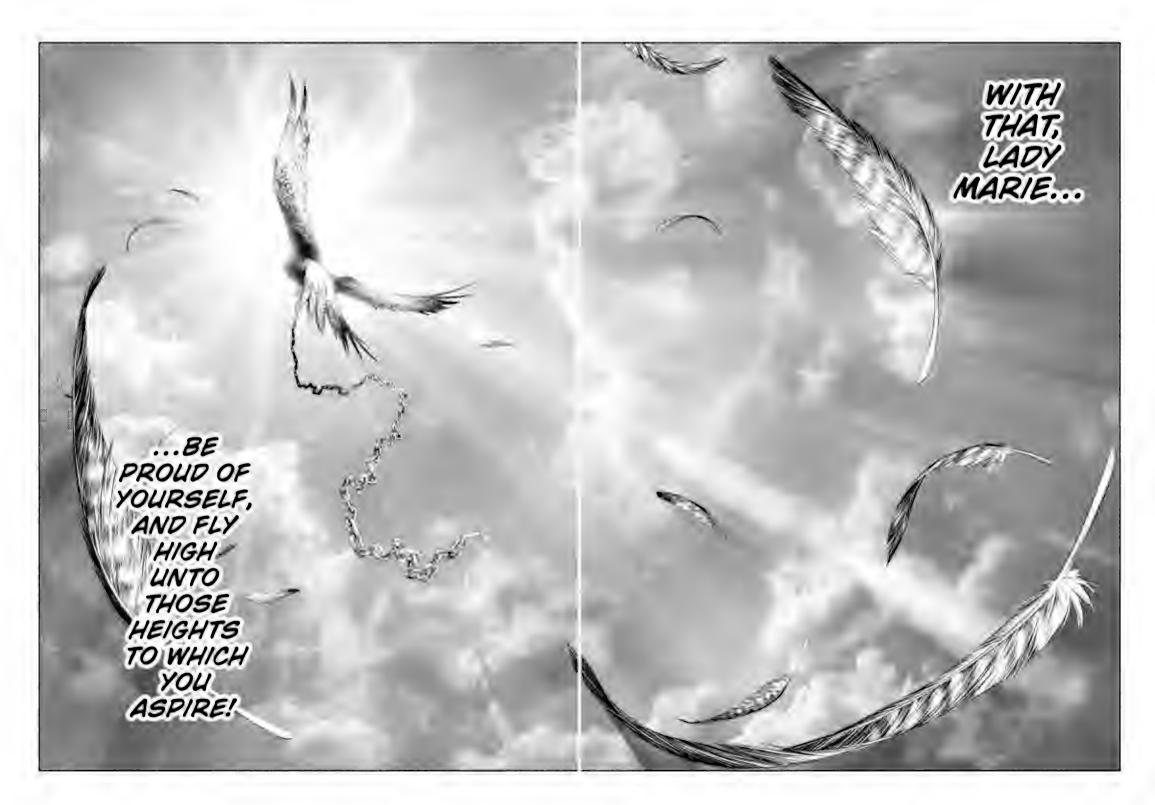






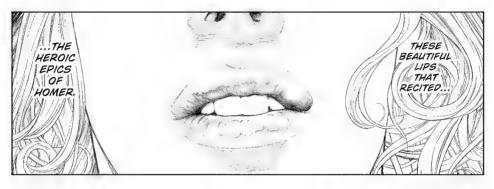


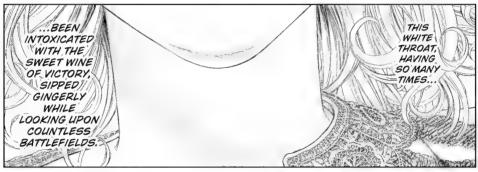




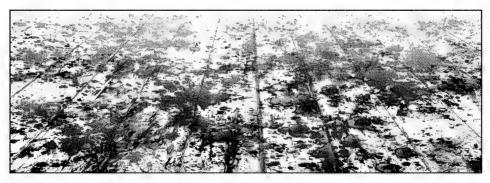




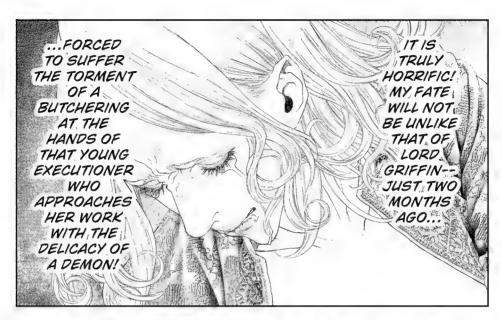
















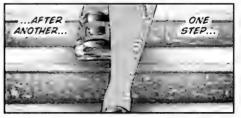




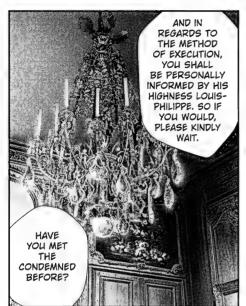






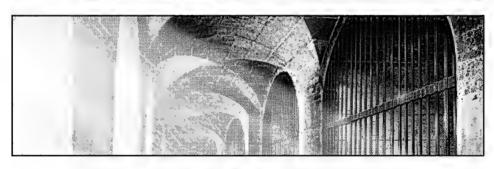


















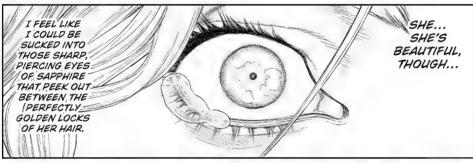


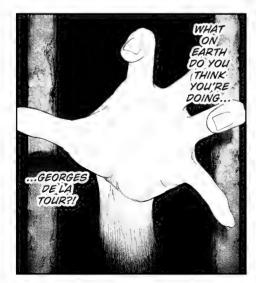




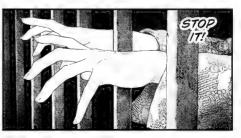
















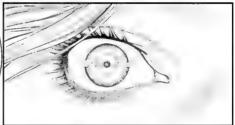


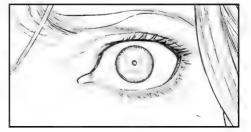
























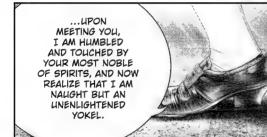












UNTIL NOW,
I ALWAYS BELIEVED
THAT IT WAS THE ONE
TRUE, WORLDLY HONOR
TO BEND ONESELF TO
THE WILL OF ONE'S
SUPERIORS WHILE
ATTIRED IN SOME
TRADITIONAL
MILITARY UNIFORM.
HOWEVER...

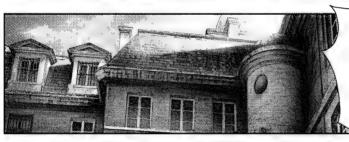












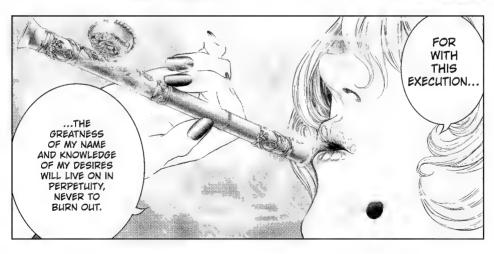
A
MESSAGE
HAS ARRIVED
FROM HIS
HIGHNESS
LOUISPHILIPPE!













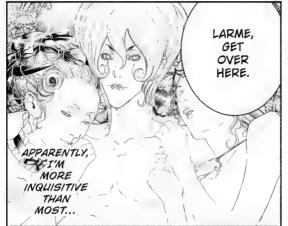






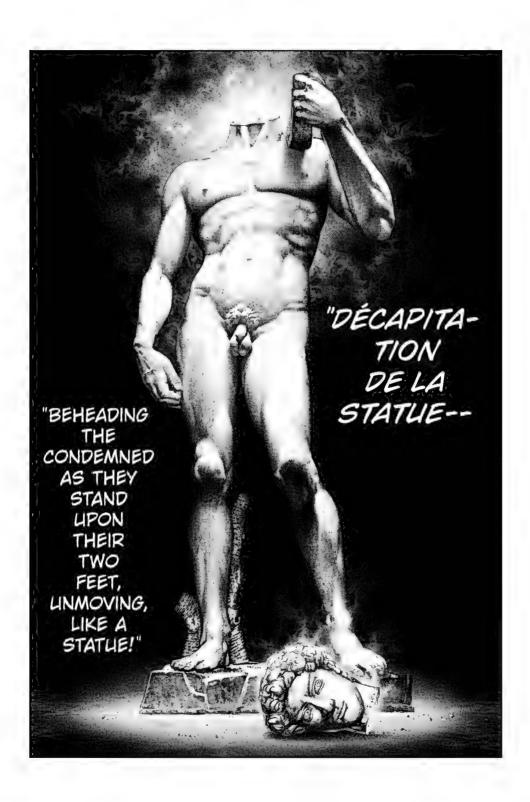


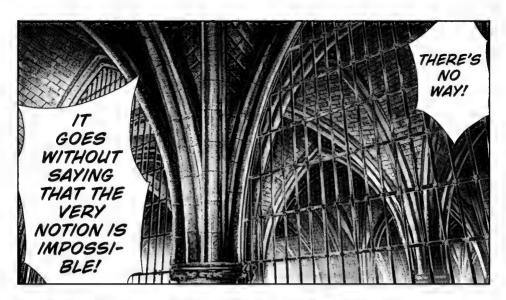










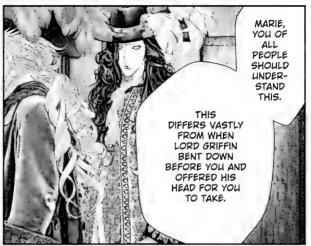












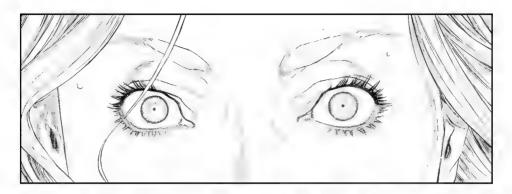
























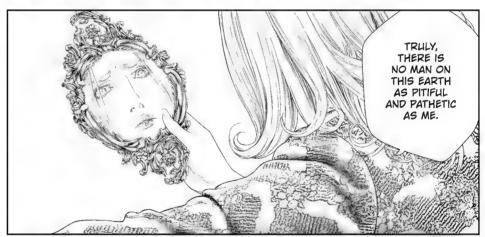




I CANNOT DESCRIBE HOW SCARED I AM.





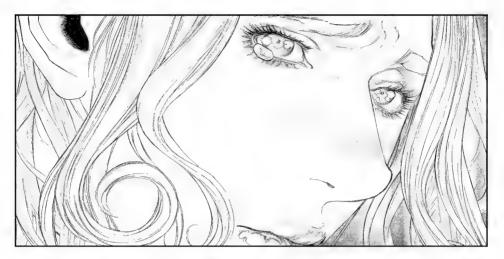


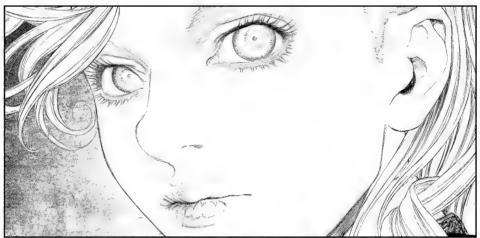












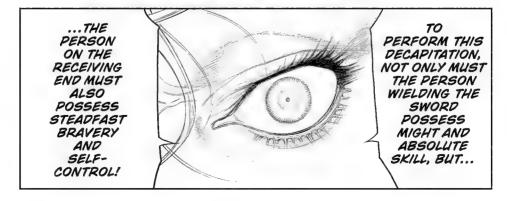


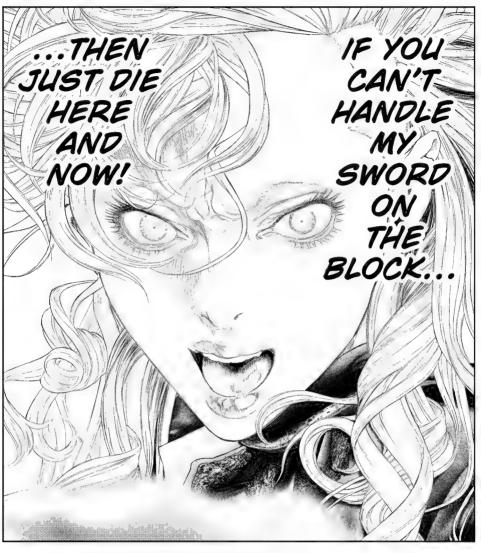


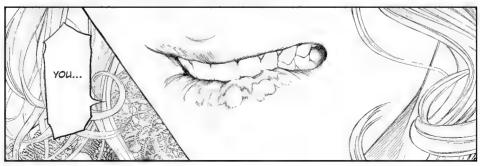




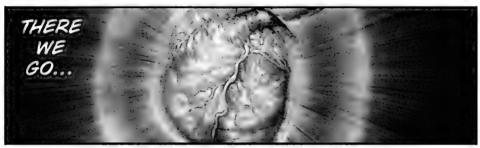


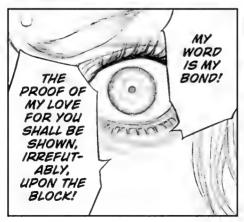


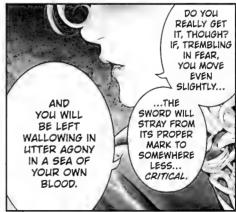








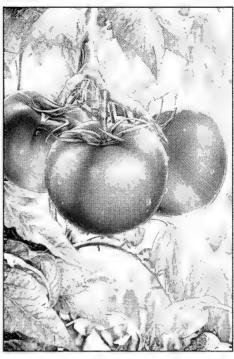








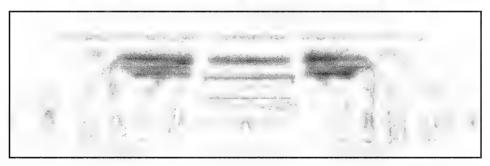


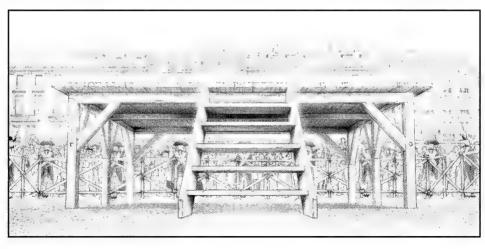






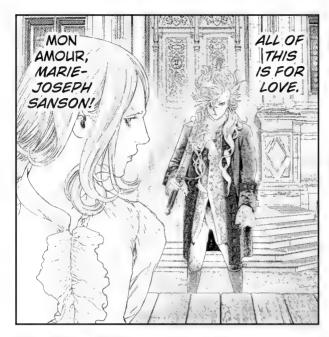








































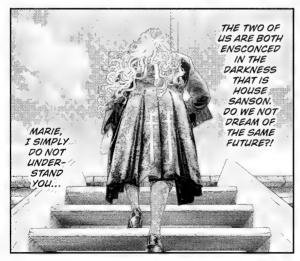




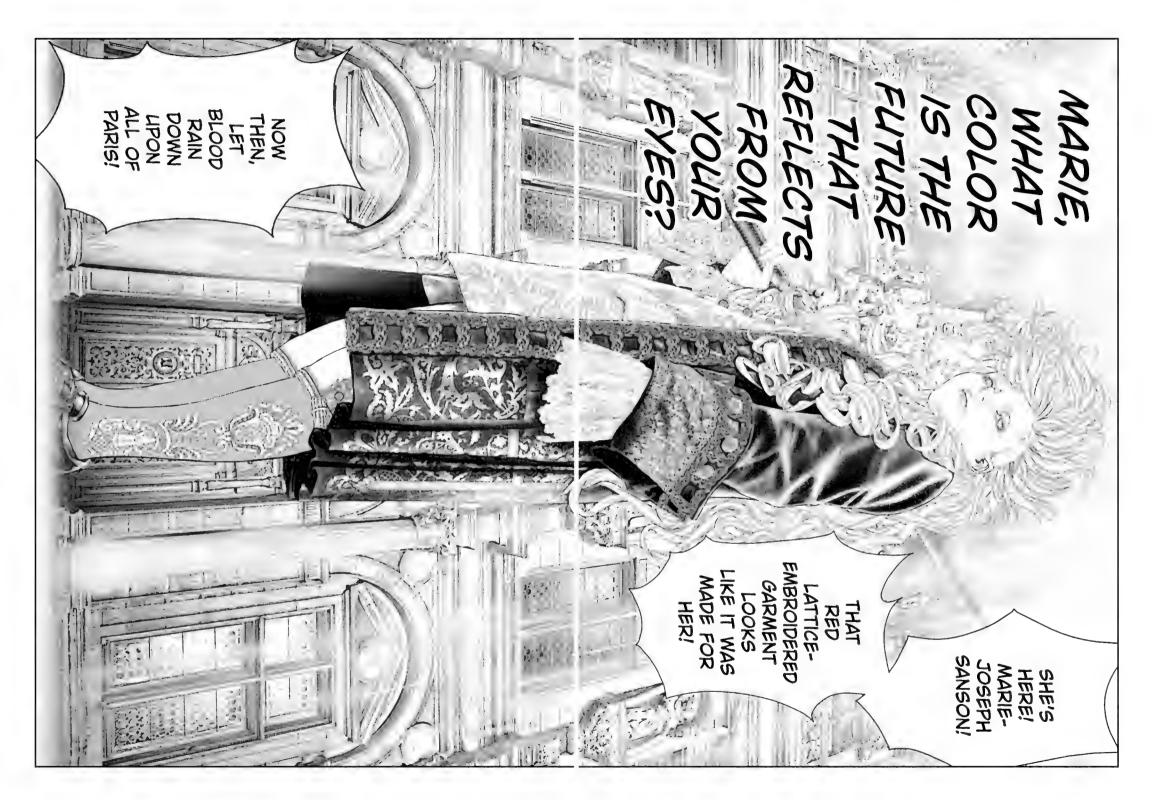


















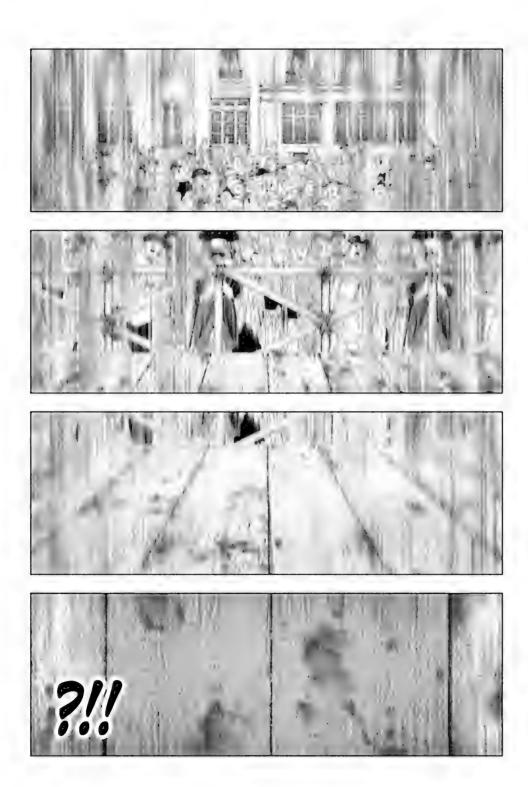










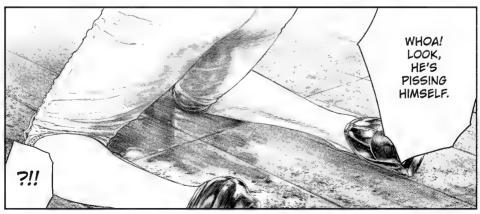










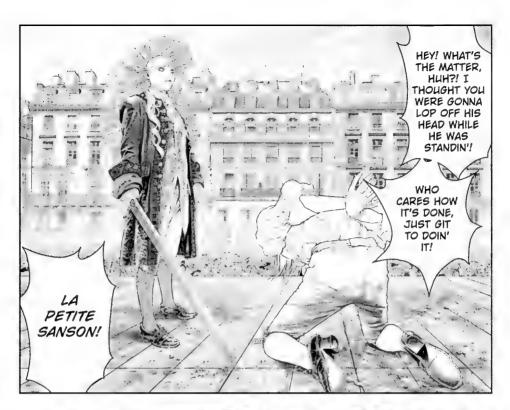








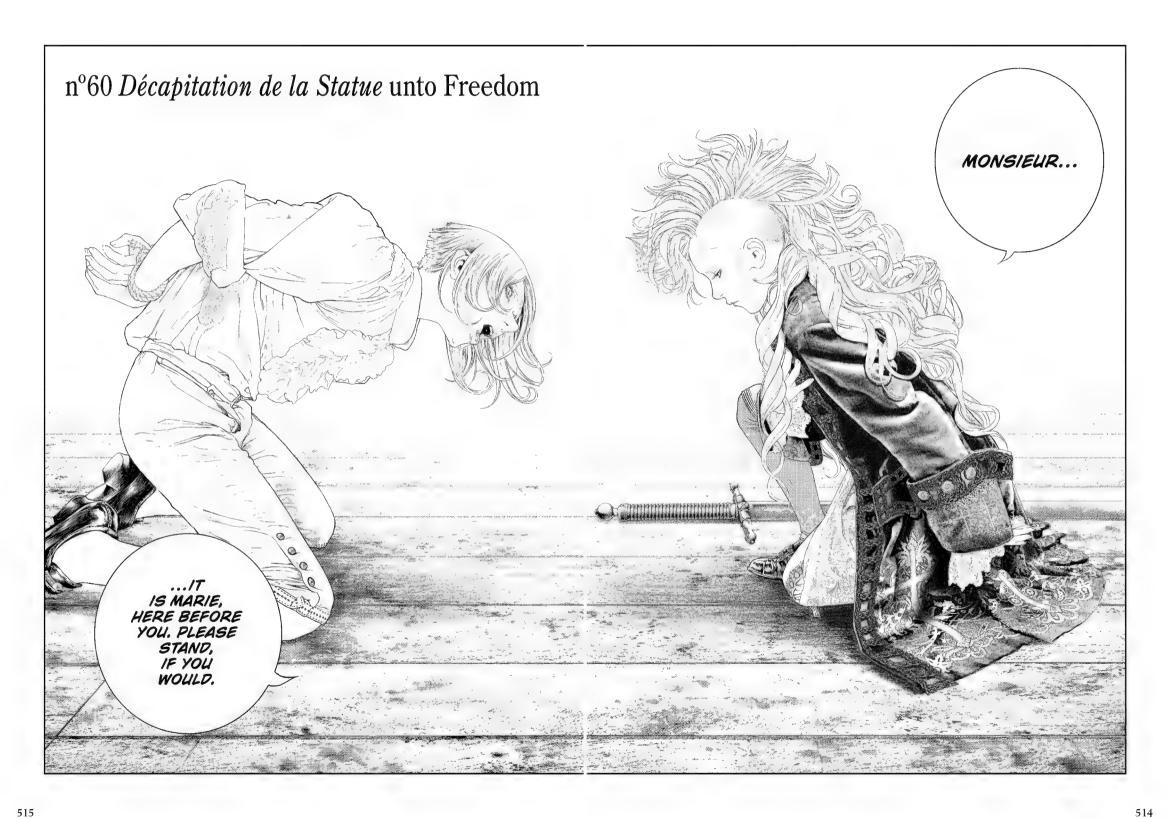








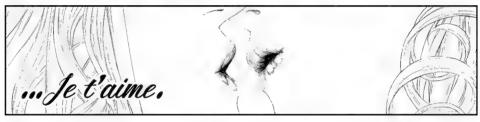






















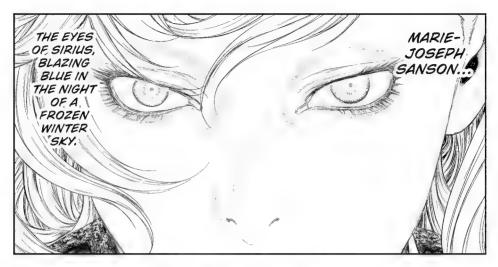


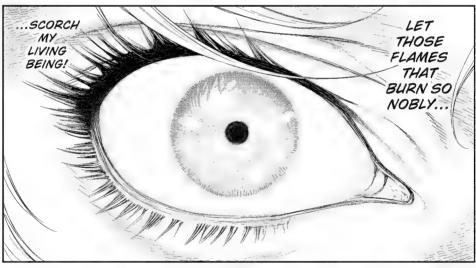


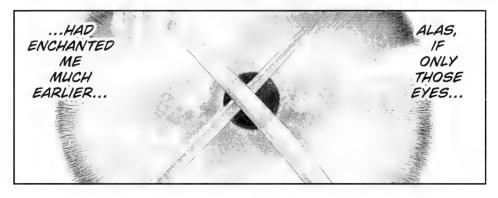


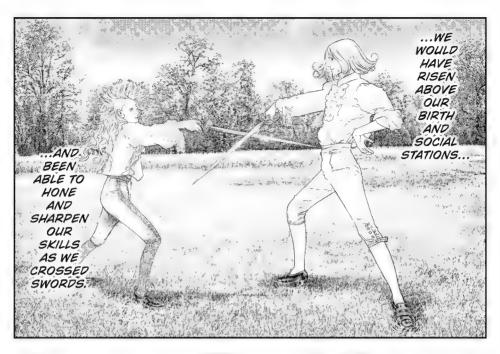








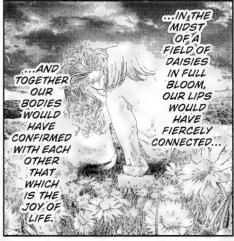
















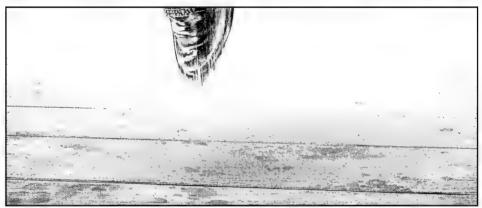










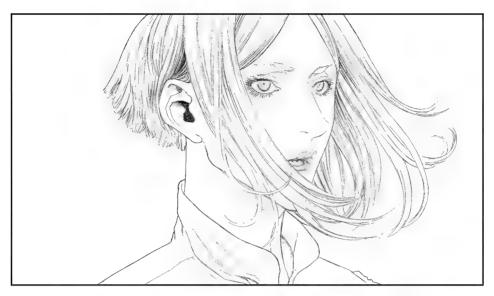


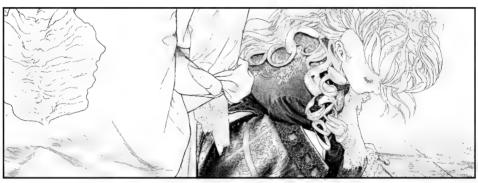


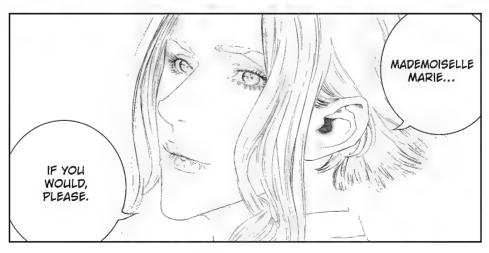




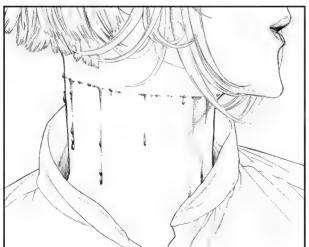














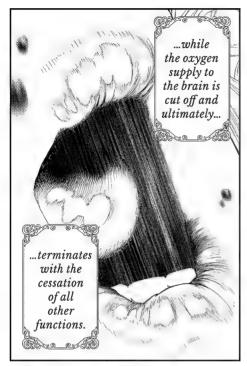








*BACKGROUND: COLD, PAIN, PAINFUL, AGONY, SHIVER, HOT, BURNING.

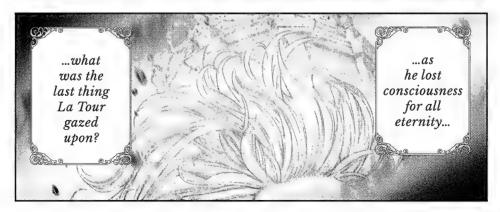




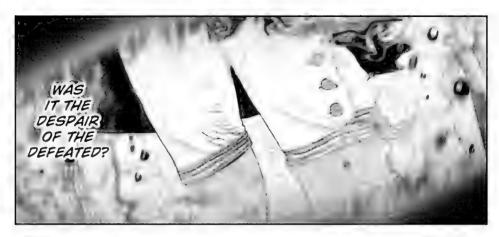














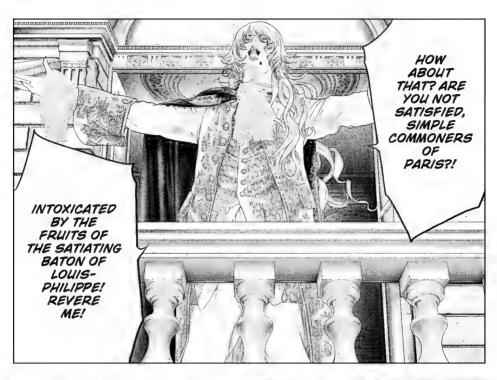








*PATRON SAINT OF FRANCE. IN THE THIRD CENTURY, HE WAS BEHEADED, AND THEN WALKED AROUND CARRYING HIS HEAD, ALL THE WHILE CONTINUING TO PREACH.







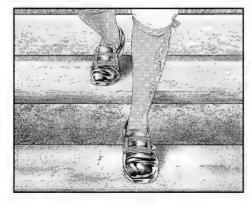




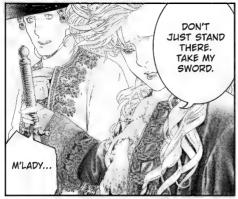












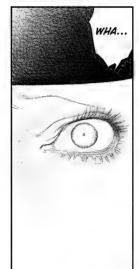
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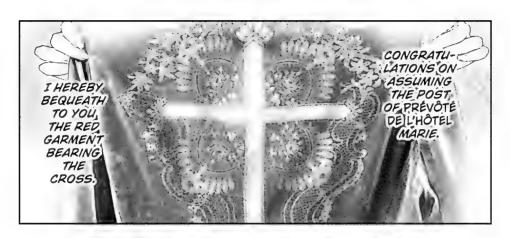




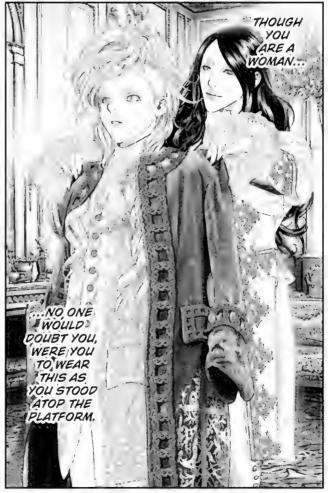






















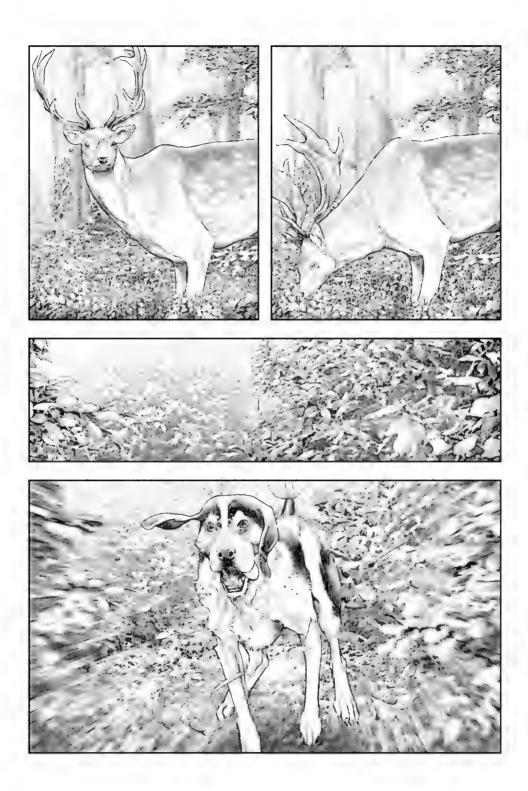




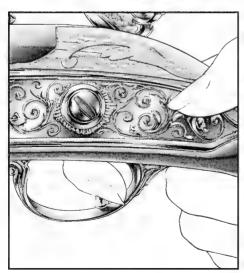




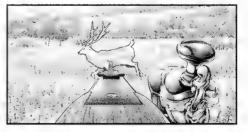




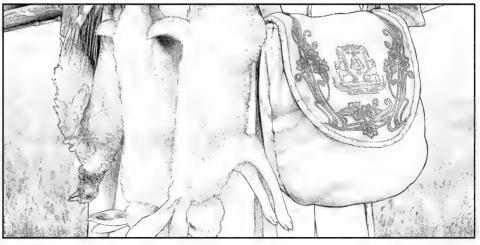














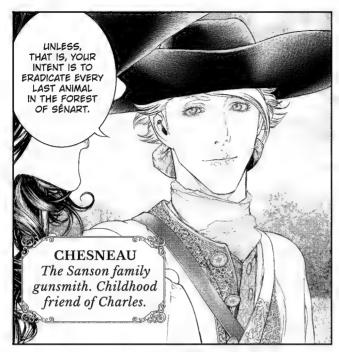






LET'S
HEAD OUT
FOR
ANOTHER
ROUND,
THEN!

THERE'S STILL PLENTY OF DAYLIGHT LEFT.





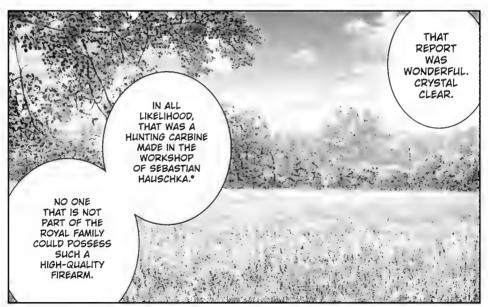












*JOHANN SEBASTIAN HAUSCHKA. THE GREATEST GUNSMITH OF THE ERA. HE MADE GUNS FOR ROYAL FAMILIES THROUGHOUT EUROPE.





























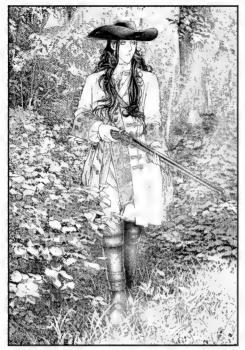








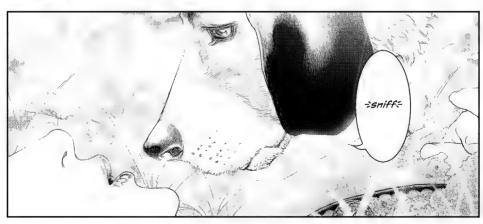


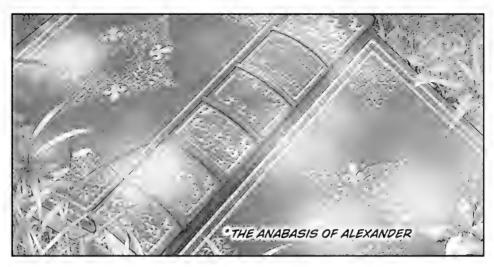


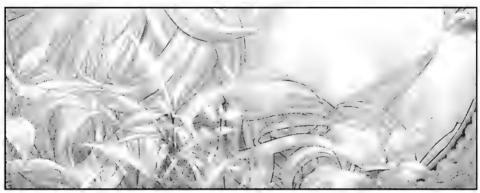




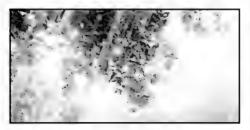




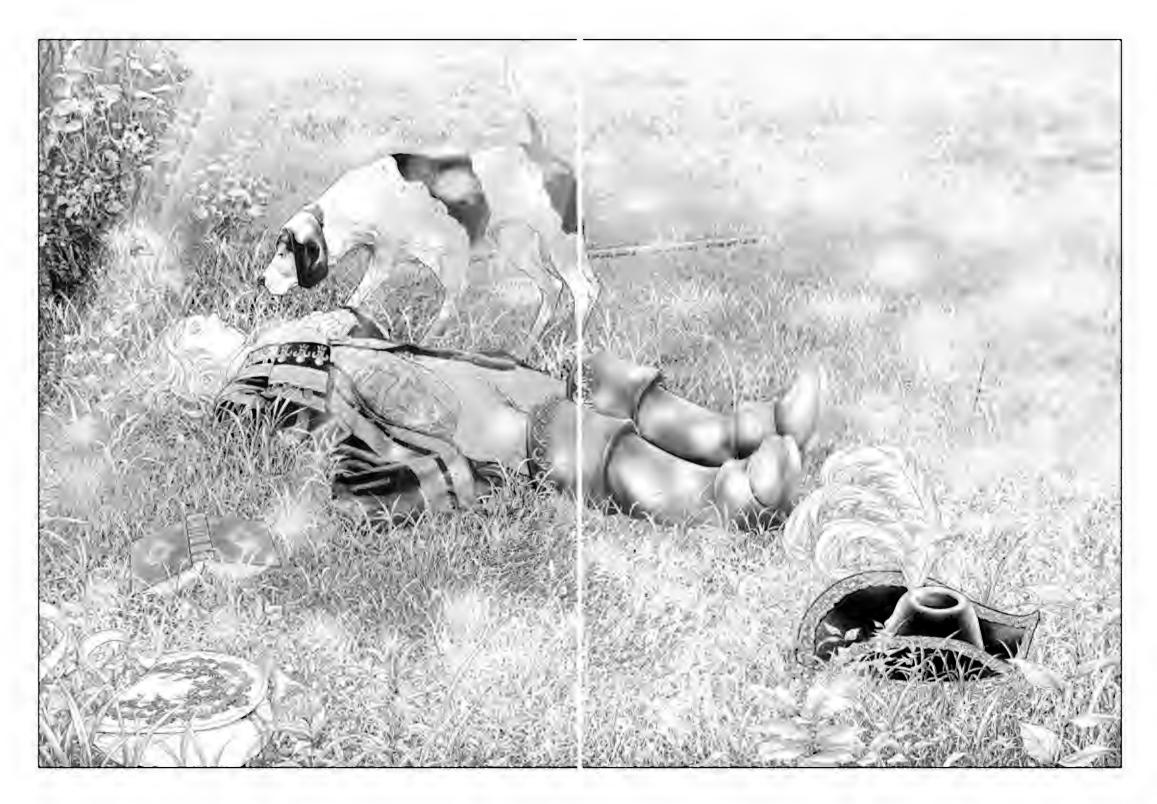




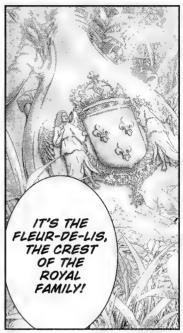






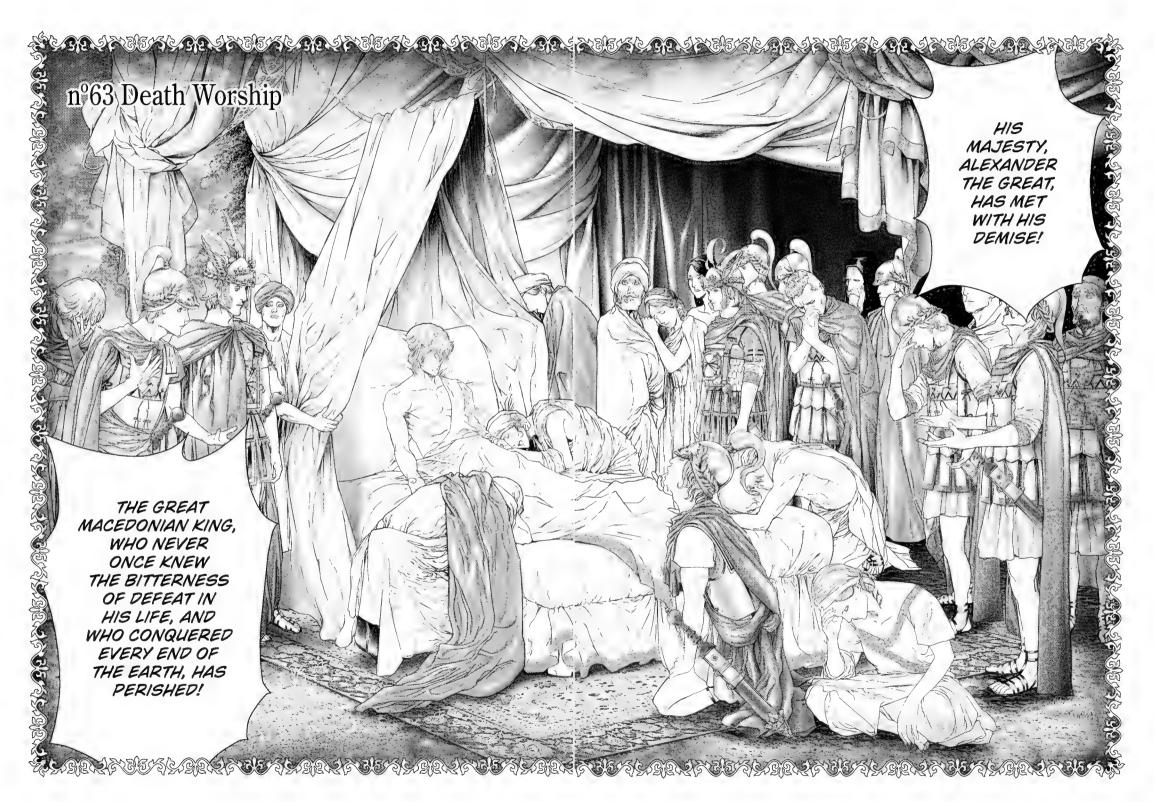






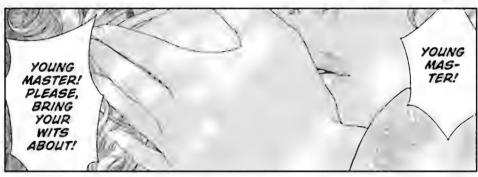




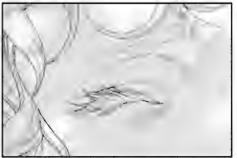






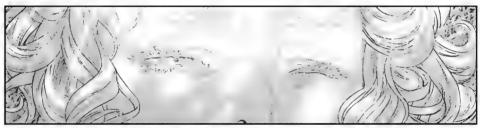














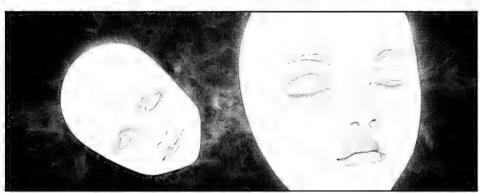




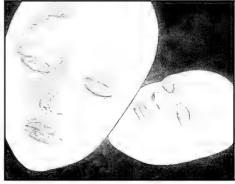
















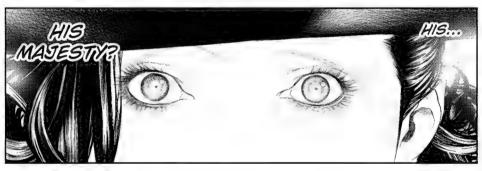


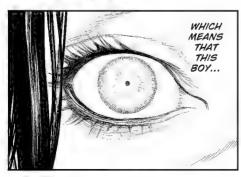


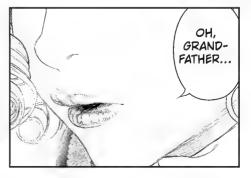






















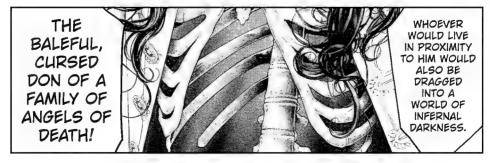












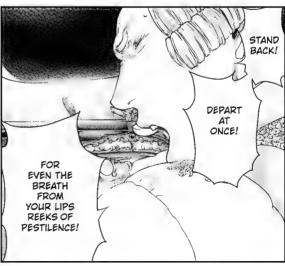




















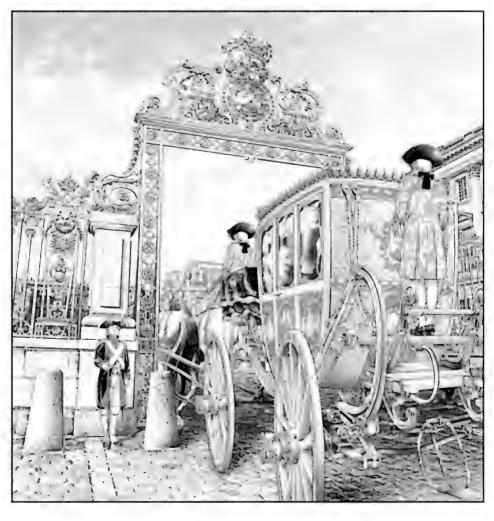






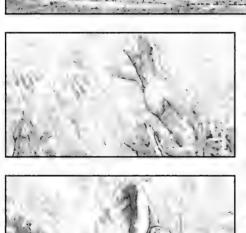
n°64 An Invitation to the Palace of Versailles







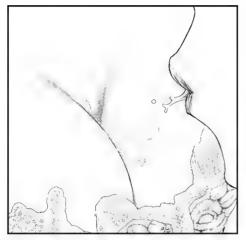


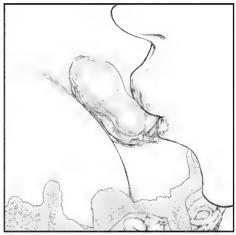




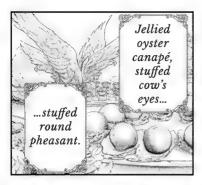


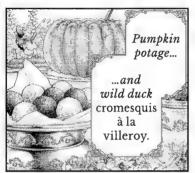




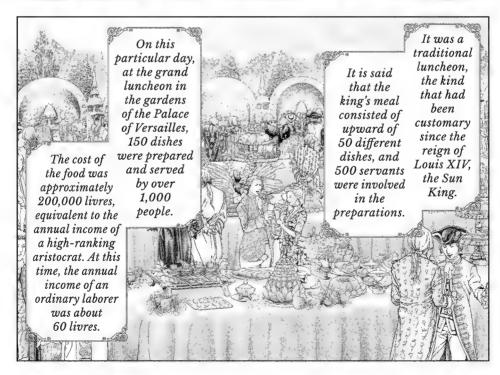






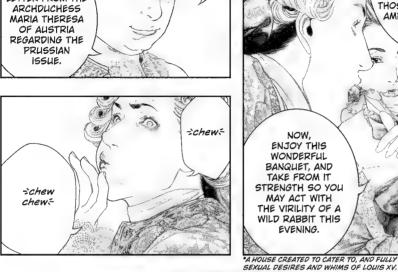








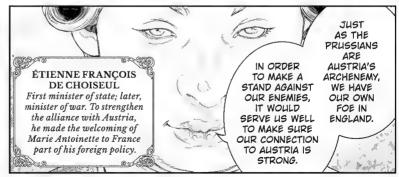




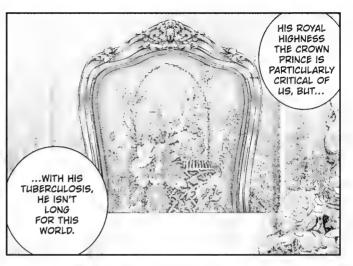










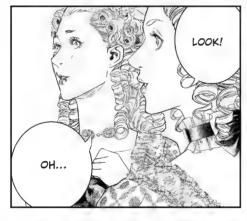






















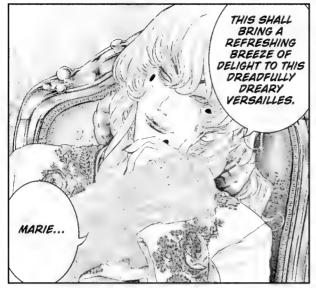
























INNOCENT

In panel 2, in Damiens's final words, some of the characters are mirrored. Not entire sentences, just pieces, as if he's already been taken to another plane of existence—or, more likely, is looking at himself.

This is referring to the ballet *Scaramouche*, and the line on the page could probably read "Scaramouche," but what is literally written is "the dance of Scaramouche" or "Scaramouche's dance."

.

In panel 1, Anne-Marthe uses the term which generally, in this case, could mean "my child"; however, it's also used for an alter ego or one's double—like a kind of homunculus.





















In panel 5, the term used by Julius Schmidt can mean "soothe" or "heal." People often use this in regard to charming people that they like to be around, someone who would calm you or allow you to let down your guard.

In the chapter 40 title, the kanji itself means "fate" or "destiny." The *furigana* reads "femme fatale."

The kanji used here can mean "daughter" but is often used to denote a young girl. The furigana reads petite merdeuse, which is sort of like "little scoundrel." Merdeux is the masculine form; merdeuse, the feminine form.









From a technical standpoint, the scold's bridle (known as the gossip's bridle, as well) wasn't a torture device; there wasn't a lot of pain involved. The device did hold the tongue down, but it was an instrument of shame rather than physical torture.

In the chapter 41 title, the term used is the Japanese word for the book of Genesis in the Bible, not the more general meaning of *genesis*.

In panel 3, the "monkey show" being referenced is sarushibai. It's someone using monkeys to play to the audience, which is what Marie-Joseph accuses Baptiste of doing here—commanding and using his servants and guards to play up how supposedly great Griffin was.



































, .

It should be mentioned that Marie-Jeanne is speaking very honorifically throughout this scene, using speech that exalts Charles-Henri both as a person and in his station as an executioner.

11.11

In panel 1, Marie-Jeanne refers to herself as a *grisette*, which is indeed often used to describe a young working-class woman but also one that is coquettish or of loose morals.

37,177 37.5

In panel 3, Andre speaks of the female hawks, as they are more territorial than male hawks and hunt larger game—rabbits, squirrels—while males hunt mice and smaller game.

A CHECKERED HISTORY

~ The Era of the Sanson Executioners ~

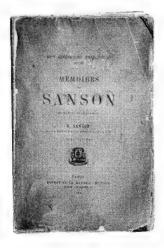
Charles-Henri Sanson lived during the historic upheaval of the French Revolution. He was the fourth generation in a family that served as the executioners of Paris. In an absolute monarchy where the king was above all else, Charles-Henri Sanson was responsible for carrying out the ultimate form of punishment—the death penalty. To know the story of House Sanson is to know the true backstory of the French Revolution. Let us now look back at this and explore the place of the Sanson family within their historical context.

1.102/07/02/01

What exactly is the role of the head executioner of all of France, the Monsieur de Paris?

The sources for the depiction of the Sanson family in Shin'ichi Sakamoto's *Innocent* are the book *Memoirs* of the Sansons and an interview with Masakatsu Adachi, author of *The Executioner Sanson*.

"The humanitarian who moonlighted as a physician while serving as the royally appointed executioner."



Mémoires des Sanson (Memoirs of the Sansons), written by Henri-Clément Sanson, of the sixth generation of the Sanson family, was based upon the personal memoirs of the previous heads of House Sanson. The depictions in *Innocent* of the Sanson executioners are based most heavily on this work.



Honoré de Balzac, one of the leading French writers of the nineteenth century, was a close friend of the Sanson family. La comédie humaine (The Human Comedy) includes episodes from his interviews with the Sansons.

Before the French Revolution, during a period which would later come to be known as the ancien régime, the world was governed by a class system which supported an absolute monarchy, and the direction one's life would take was predestined by lineage and birth. Charles-Henri Sanson was born into the fourth generation of the Sanson family, and they were executioners by trade. Their memoirs touch on what could be considered the true face of the Sanson family by examining the events of their daily lives.

The shadowy protagonist of the Revolution. Who exactly was the fourth head of the Sanson family?

Historically, Paris, like many other European cities, had hereditary executioners; the Parisian post of executioner was called the *Monsieur de Paris*. The book *The Executioner Sanson* (published in Japan by Shueisha Shinsho) describes the life of the fourth head of the Sanson family, Charles-Henri Sanson. The Sanson family served as the *Monsieur de Paris* for six generations.

But who actually remembers the names of executioners? Charles-Henri, like the majority of other executioners throughout human history, should have been all but forgotten. But during the French Revolution, he was the *Monsieur de Paris* who executed the likes of King Louis XVI and Marie Antoinette. While the previous heads of House Sanson had no choice but to live quietly on the fringes of society, Charles-Henri danced on the stage of world history and often found himself treated like a star. Let's take a look and trace our way through this most strange of fates.



The Grave of Charles-Henri Sanson

The tomb of the Sanson family in Montmartre Cemetery in Paris. Even now, visitors to the grave leave flowers placed upon it.



Portrait of Charles-Henri Sanson, Created from Imagination

Few portraits of Charles remain. This particular portrait was done by a painter in the early twentieth century and is included in *The Human Comedy*.

The Sanson Family's Way of Life

The Monsieur de Paris was the head of all executioners throughout France. The Sanson family, which inherited the duties of this office, was quite wealthy through the time of Jean-Baptiste, the third-generation head of House Sanson. The profession of executioner, which was appointed directly by the king, allowed the family to amass significant wealth, and through their second generation, they'd had the privilege of collecting the taxes of market merchants. Even after this particular privilege was eliminated, the family still had a considerably high salary of sixteen thousand livres paid by the government and enjoyed privileges of tax exemption.

Several generations of the Sanson family also practiced medicine in parallel to their main occupation. So, ironically, the people whose profession it was to bring death also worked hard to find ways to prolong life. This may seem odd when one first hears of it, but as they carried out various types of executions, they had to become intimately familiar with the physiological functions of the human body and its anatomy—for example, knowing where to strike in the event of a beheading and what the most susceptible and acute points were. When there was no next of kin or other party to take the corpse following an execution, the care of the deceased's body was left to the executioner until the burial. And, by dissecting the corpse, the executioner was able to gain familiarity with the structure and mechanisms of the human body. They even had a dedicated autopsy and dissection room. The knowledge gained by the successive heads of the family through these dissections was documented in detail and passed along to the next generation. The family



Place de Grève

The condemned were transported by horse-drawn carriages from the prison, the Conciergerie, on the opposite side of this square, where they were ultimately executed. The square and the surrounding buildings would be filled with spectators who came to watch the execution.

Paris City Hall

This opulent neo-Renaissance building is located in the heart of Paris. The Place de Grève in front of the building is where executions had occurred since the Middle Ages.
Today, it's a tourism landmark in Paris.



used these clinical medical skills to heal sickness and injuries that other doctors either refused or were unable to treat, and from the very first generation, the Sansons had a good reputation as physicians. They were paid handsomely by the affluent but never received a penny from the poor. The medical business was a great source of income, but it was also a great source of spiritual salvation for the heads of the Sanson family. Even though it was their official duty and they tried to convince themselves that they did it for the good of the world, the Sansons could not help but feel an inner aversion to killing (not to mention a natural human guilt). Saving lives through medical practice was an irreplaceable source of comfort.

By the third generation of the Sanson family, the combined income from the medical moonlighting and the salary paid by the government was seventy thousand livres a year. It was quite the remuneration indeed—an annual income equal to over one hundred times that of a male factory worker. However, there were also many mouths to feed: over thirty assistants, workers, and other employees, as well as customers of relatives. As the head executioner of all of France, the *Monsieur de Paris* also took in the sons of the executioners from different provinces, who would come to live with and train under them.

Nevertheless, their standard of living was on par with that of the aristocracy. After the death of the third head of household, Jean-Baptiste, in 1778, Charles-Henri had no choice but to give up his ancestral land for the division of his estate, but the developers who purchased it decided it was too large to sell—and ended up building two new roads, one 110 meters long and the other 60 meters long, that ran through the property. Not unlike their aristocratic counterparts, the Sansons often spent their leisure time hunting.



Louis XV Square (Place de la Concorde)

This square was called the Place de la Révolution during the revolution, and both King Louis XVI and Marie Antoinette were executed here.



This was the family temple of the Sansons for generations. The third-generation head of the house, Jean-Baptiste, worshiped in this church, as did his son Charles.

The Education of Charles-Henri Sanson

Long before education was compulsory, the majority of the population had never been to school, and two-thirds were unable to even write their own names. In contrast to that, the Sansons had an education level comparable to that of the aristocracy, and it was their tradition to give the best possible education to their children. This was not merely for the sake of social appearances and conventions: given their principal and secondary occupations, the Sansons were inextricably connected to both the courts and medicine, so they needed to be able to read not only legal texts but also anatomy books at an intellectual level that, if not attained, would have caused difficulty with their work later in life.

But when Charles-Henri reached school age, his parents had difficulty finding the right school for him. Given the Sansons' reputation, he could not attend school in Paris, where the family was well known, so Charles-Henri went to a school in Rouen, a large city in Normandy. During his second year there, he was forced to leave the school due to complaints from the parents of other students. Charles was left with no choice but to return to Paris. This made him quite sad. "Many children study only reluctantly because they're forced to; I would love to be able to study. However, I cannot find someone to teach me."

When the family had almost given up on educating Charles-Henri, a tutor appeared in an unexpected place. A neighbor inquired of the Sansons if they might be able to help someone, a priest who was sick and dying. The priest, named Grisel, recovered from an illness that would otherwise have been a death sentence



The House of the First Sanson

The first Sanson, a soldier, fell in love with an executioner's daughter and would become an executioner himself. In Paris, he first lived in what was called the Executioner's House, near the central market square.



The Sanson Family Coat of Arms

The motif of the Sanson family coat of arms is a broken bell, corresponding to the French words sans (without) and son (sound). Since all the heads of House Sanson hunted as a hobby and thus kept hunting dogs, dogs are featured on it as well.

after the urgent treatment of Charles-Henri's father, Jean-Baptiste. Even among other priests, the most learned class of the time, Father Grisel was incredibly erudite. Charles-Henri was also a remarkably quick study. When Charles-Henri was fourteen years old, Father Grisel died. Charles-Henri was unable to recover from the sadness of his passing for over half a year.



The Sanson Family Residence

A large mansion located outside the gates of Paris during the Revolution, in the area that is now the ninth arrondissement. It featured a full examination room and laboratory. More than ten members of the household staff lived on the premises.



The Sanson Family as Physicians

The Sanson family practiced medicine as a side business for many generations. Given that they had close proximity to countless corpses, on which they conducted clinical experiments, their medical skills were said to meet the highest standards of the day.

Charles-Henri Assumes the Family Role at Fifteen

The year following Father Grisel's death, Charles-Henri's father, Jean-Baptiste, suffered a stroke that left him partially paralyzed. Charles-Henri had to step up and take on his father's role as executioner. While he was still far from prepared for this role, Charles-Henri officially ascended the executioner's block at age sixteen. His first task was the hanging of a woman named Marie Catherine Lescombat, who had conspired to murder her husband. She was said to have been a young and beautiful woman, and thus, he was unable to calmly and composedly carry out the execution. Charles-Henri failed time and time again, and only succeeded on the fifth or sixth attempt. For certain, it was a disappointing debut upon the block, but then again, it's said the previous heads of the house had similar beginnings.

Executions Were a Popular Pastime

Incidentally, though watching a brutal execution was horrifying, it's also necessary to note that executions were a sort of spectacle, presented as entertainment for the people of this era. The state made these executions public for show. But the general public cared little for their political meaning; they were a distraction from daily life, like watching a sports match or a play today. Whenever there was an execution, the audience would watch with bated breath as it transpired.



Hanging

A noose is placed around the neck of the condemned after making them climb atop a ladder or similar structure, and then they are hanged by removing the ladder or other means of support. Generally, death was caused by suffocation, in which case the person would suffer for ten to twenty minutes. In modern executions by hanging, the focus is on breaking the neck, rather than suffocation, to reduce suffering.

Father Grisel

This is the priest that Jean-Baptiste asked to tutor Charles-Henri when there was no other recourse for his education. At the time, priests were deeply intellectual, and they are known to have taught Latin, literature, philosophy, oratory, logic, law, the Old Testament (which was ancient history), and the Bible (as described in Balzac's *The Human Comedy*).



Methods of Pre-Revolutionary Executions

The main site where death sentences were carried out was the *Place de Grève*, directly in front of the Paris City Hall, located in the center of Paris (see photo on page 606). Those condemned to die were housed in a prison in the Conciergerie—a medieval structure on the Seine River—and brought to the square by carriage. Today, these places of execution and atrocity are bustling and filled with tourists.

Before the Revolution, there were various methods of execution. These included hanging, beheading, burning at the stake, the breaking wheel, and dismemberment. With the exception of beheading, these methods caused prolonged agony and anguish before death. The people of the revolutionary era actually considered beheading to be an extremely humane method of execution, as it was quick and the condemned suffered the least pain. It should be understood, however, that beheading a person using a sword is no simple task. The masses watching the spectacle would cheer excitedly when the executioner removed the head with a single stroke, but were the executioner to make a messy error, the anger toward the condemned would be transferred to the executioner. In the worst of cases, riots would ensue, often bringing the executioner into danger. It turns out that executions can be deadly not just for the condemned but also for the executioner.



The Breaking Wheel

Once the condemned is attached firmly to the wheel, the arms and legs, hands and feet, and chest are bludgeoned repeatedly with iron rods, and then they are simply left to die on the wheel. Given that it could be a considerable amount of time before the arrival of death, the unbearable suffering would continue for quite a while. Apparently, this method of execution was developed from an earlier practice of simply running over the convicted with a horse-drawn cart.



Decapitation

This was a method of execution reserved for the nobility. It was often used for formal deaths on the battlefield, and some even considered such a death to be an honor. In France, the sword was used to perform the majority of beheadings. The executioner was expected to be an accomplished professional with the prowess to behead an aristocrat or a noble in a single stroke so that they could die not only with dignity but also without suffering.



The History of Execution as a Profession

Text by historian Ryuta Osada. Born in Tokyo in 1976. Author of *The Martial Arts of Medieval Europe* and *The Martial Arts of Medieval Europe* 2, both published in Japan by Shinkigensha.

The cross that was borne upon the back of the executioner held a stark dichotomy, as he was both the guardian of justice and the angel of death.

The role of executioner was a pivotal position in society, one that was appointed by the king himself. However, there were quite a few things to consider when planning and carrying out an execution, such as available technology, unknown variables, cost, and, of course, mental fortitude. In the long history of capital punishment, where does the Sanson family stand? The following will attempt to untangle the veiled history of this profession as a whole.

Capital Punishment: The Ultimate Exercise in Power

The origins of capital punishment are seated in simple revenge. While the aim of modern institutions is to rehabilitate the offender, the sole purpose of these ancient punishments was to bring about retaliation—an

Allegory of Justice Painting by Lucas Cranach

Also depicted on the executioner's sword of the Sanson family. She holds a sword, which symbolizes power, and scales, which symbolize justice.





CRUCIFIXION

Protracted and prolonged suffering and humiliation. Deemed the most miserable of punishments in Rome.

Era: Ancient times Crimes: Treason, etc. Implements: Lumber, rope, nails

One of the oldest methods of implementing the death penalty, dating all the way back to ancient Greece. While the shape of the beams used for crucifixion varied over the centuries, in ancient Rome it was a punishment used for treasonous slaves and traitors to the state, but it was not used on Roman citizens themselves. It is said that the Roman army had a special unit dedicated to carrying out crucifixions, and there could be rows of crucified bodies along the roads and viaducts leading into major cities. As for the execution itself, as the arms were pulled upward, the lungs couldn't expand to properly facilitate breathing, and usually, the victim died of asphyxiation. Some records show people could survive for several days in this manner. Since supporting their weight using their legs helped them to breathe, another approach was often taken where both legs were broken so that the victim could expire more quickly.

eye for an eye—by inflicting the same degree of harm, anguish, and injustice upon the offender as their victim may have suffered. The greater the injustice suffered by the victim, the greater the retribution for the offender. For particularly grievous crimes, the offender would pay with their life. Thus, the ultimate form of revenge was born: the death penalty.

However, if this right of vengeance were to be bestowed upon the individual, the result would be revenge begetting revenge in an unending loop. To prevent this inevitable cycle from starting, and thus minimize the number of perpetrators and victims, the government during this era created a state monopoly on the right to use this sort of revenge against criminals. The death penalty, which would take the life of a citizen, was a demonstration and symbol of the ultimate power of the state over its citizens. And those that carried out that ultimate power were the executioners, represented by the Sanson family. Through these executioners, the state created key agents that would correct injustices and bring about justice. The allegory of Justice depicted on the sword the Sanson family used to carry out executions is shown holding scales, symbolizing fairness, and a sword, representing the power of life and death; this iconography showed the ultimate power of justice and of the executioner—the idealized portrayal.



BUILDING AT THE STAKE

The sentence for Joan of Arc, who was denied even the "salvation of the soul" after death.

Era: Until modern era
Crimes: Treason, heresy, etc.
Implements: Kindling, rope, wooden post

This was a method of punishing criminals by burning them with fire. In the majority of cases, the person died from carbon monoxide poisoning, but in the case of smaller fires, the heat of the flames would kill the offender. The purpose of destroying the body with fire was to deny salvation in the afterlife by making the body disappear; this punishment would continue eternally, as it would "eliminate the opportunity to receive judgment, even after the second coming of Christ, so that the soul would never be saved." The human body is immensely difficult to burn, however, and would require about ten hours to be completely obliterated. In the case of Joan of Arc's burning at the stake, once she died, the flames were allowed to burn down, her body was stripped naked, and then the flames were reignited until the conflagration reduced her body to ash.

> Joan of Arc's Death at the Stake Painting by Hermann Anton Stilke

The Ever-Changing Shape of the Death Penalty

Unlike the death penalty of the modern era, the premodern death penalty was focused on the method of execution; it was thought that for a great injustice, a mere death was not enough to balance the scales. Various punishments were devised in order to restore equilibrium. Many of the methods by which death penalties were carried out seemed brutal. However, only a well-prepared, skilled, and, above all, truly professional person with the mental fortitude to calmly carry out an execution, unperturbed by the violence at hand, could successfully serve in this role. It was a strong sense of pride, the pride of being the deliverers of justice, that allowed executioners to carry out the cruel and brutal punishments with composure, a sense of duty, and self-control.

Executioners put their own lives on the line, and they were constantly questioned in regard to their management of a situation.

First off, let us examine the requisite skills of the executioner. In ancient Rome, there was a punishment known as damnatio ad bestias, or death by animal. This was a punishment chiefly used for slaves and criminals, in which the condemned were slaughtered by wild animals. While this method seems simple on the surface, in actuality, the animals were placed in environments foreign to them and were terrified by the screams, cheers, and jeers of the crowd—often too terrified to maul the criminal awaiting their death. Thus, the executioners had to specially train these animals, who could not distinguish the guilty from the innocent; in the eyes of the beasts, not only the condemned but also the crowd and the executioner himself were prey. While looking after his own safety, the executioner had to protect the safety of the spectators and ensure the animal attacked only the target. Afterward, the executioner also had to be able to safely return the animal to its cage.



DAMNATIO AD BESTIAS

A form of punishment that completely dehumanized the victim. Also a very dangerous endeavor for the executioner, given the use of feral beasts. Era: Ancient times
Crimes: Desertion, witchcraft, poisoning,
forgery, treason, patricide
Implements: Wild animals, rope, stakes or
pillars, devices to prevent the escape of animals

Within this particular form of punishment from ancient times were two methods: in one, the condemned was strapped to a stake or otherwise without means to defend themselves, and in the other, they were issued a weapon of some sort. Very commonly, lions were used in this painful endeavor, but leopards, bears, hyenas, elephants, and, rarely, even animals such as zebras and giraffes were used as well. This punishment was a complete revocation of rights and dignity and was used for some of the most heinous crimes in the Roman era, but for many, it was just lunchtime entertainment. The financial cost of importing such beasts must have been stratospheric. While the executioner was generally in charge of keeping the condemned in check, the addition of wild animals meant that there was a particular amount of danger involved in this process.



BLOWING FROM A GUN

Also known as mitraillade. An execution of Portuguese and Spanish origin.

Era: Modern to contemporary era Crimes: Rebellion, etc. Implements: Cannon

The victim was stood in front of a cannon or, in other cases, tied to the cannon's muzzle, and the cannon was fired to blow them away. In 1793, amid the French Revolution, about 270 people were executed in this way as the rebellion in the city of Lyon was suppressed. Sadly, death was not instantaneous, and thus many had to be put down in a final coup de grâce. Generally, blank were used, as the percussive explosion was enough to do the job, but sometimes live ammunition was used (actual cannonballs). It was extremely dangerous—the ammunition could fragment on impact and cause disaster all around the scene of the execution.

Merely conducting the execution isn't enough; it has to be properly prepared and thought out well in advance. Take the examples of *mitraillade* (execution by cannon) and burning at the stake. In the case of burning at the stake, one had to be careful in positioning the fire so that an errant spark wouldn't take to the wind, land on a nearby building, and cause a raging fire. And in regard to *mitraillade*, one would have to position the cannon and the targets so that shrapnel and bits of flesh and bone wouldn't damage buildings or hit spectators. In addition, to prepare for burning at the stake, an immense amount of lumber and kindling must be secured, and for *mitraillade*, cannons, personnel to fire them, and ammunition must be procured as well, and all arrangements should be made in advance so that any implements can be positioned prior to the day of the execution.

The same goes for the setup and establishment of other execution sites. The ground plans and the prisoner misdirection routes were studied thoroughly to make sure that the executions could be carried out in a timely manner; the movement of spectators and other participants was anticipated; and the guards were carefully selected, placed in formation, and then deployed. In a certain regard, nowadays the executioner could be seen as akin to the promoter of a major event—a large outdoor music festival, for example.

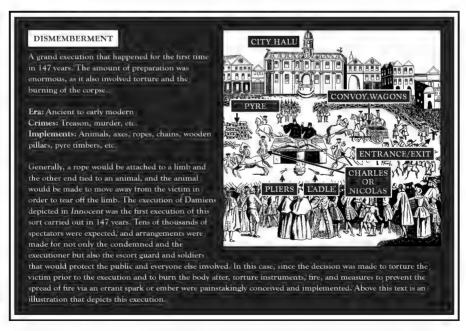
Responsibility of the Executioner to Inform the Public of the Meaning of the Execution

Just as the message of a film might be expressed through its story, the death penalty was not merely about killing the guilty: it was an important responsibility to convey the regime's message to the crowd.

Since times of old, the death penalty has, in many cases, had a strong sense of being for show. In such cases, the message had to be one that reminded people not to commit crimes, because those found guilty would meet a similar fate. For this purpose, it was necessary to show extreme pain and humiliation. Perhaps this is why the death penalty, intended as an example, became more of a show as time went on, and more spectacular and extreme methods were devised. On the other hand, many of the execution methods without

The dismemberment execution (also known as quartering) depicted in *Innocent*.

This is how that great spectacle was arranged.



the element of showmanship—such as decapitation—are simple and dispense with pain and suffering on the part of the condemned.

Just as the infliction of physical agony and humiliation was a response to the crime that was committed, the executioners also inflicted visually shocking and viscerally repulsive punishments as a warning to the public. As a result, executioners were often labeled as brutal murderers who took pleasure in tormenting and agonizing the condemned. However, they were simply carrying out their duty and responsibility.

The Humanitarian Transformation of the Death Penalty

As time progressed, the nature of the death penalty changed. The idea began to prevail that while there could be no greater retribution for a crime than taking the life of the guilty, they should not be subjected to any undue or unnecessary suffering. During Charles's time, the forms of capital punishment were, with very few exceptions, limited to three types: beheading, dismemberment, and hanging.

However, no matter how one might try to justify why someone is being put to death, it is still killing a human being. The contradictory mantle and reputation of being both the guardian of justice and the Grim Reaper was the cross that the Sanson family and other executioners had to bear throughout their lives. Charles was known as an ardent death penalty abolitionist, but this was not only to save the condemned; he also hoped to save other executioners from a life of despair and woe. In that era, the idea of abolishing the death penalty was nothing but a pie-in-the-sky pipe dream. However, Charles still charged forth under the banner of his cause . . . after all, only an executioner can know an executioner.

THE PEOPLE INVOLVED IN THE EXECUTIONS

TORTURER SOUBISE



At this time, it was difficult to obtain scientific evidence (and often, this wasn't even considered), so getting a confession was the most important method of ascertaining guilt. Torturers were responsible for inquiring into the guilt of those who were deemed to have sufficient evidence against them, eliciting confessions from any accomplices to the crime, and torturing the accused before the execution. Soubise was a torturer who was involved in the execution of Damiens, which was described in detail in Memoirs of the Sansons.

ASSISTANT ANDRE LEGRIS



An assistant employed by the Sanson family to help with the executions. The assistant's main duties included disposing of the debris and disjecta following an execution and driving the wagons and carts. Andre Legris was the actual assistant mentioned in *Memoirs of the Sansons*. During Damiens's dismemberment, Nicolas originally took over the job of torturer because Soubise was inebriated. However, Nicolas's hands shook uncontrollably, so Andre Legris took his place.



The Sanson Family: History of the First Three Generations

The dramatic story of a rather extreme family, up to Charles-Henri Sanson of the fourth generation.

The Sansons remained the dominant family of executioners in the kingdom of France for about two hundred years, a powerhouse at the time. Let's learn about the origins of their family and the stories of the various heads of the family.

THE ANCESTORS OF A FAMILY WHOSE ROOTS GREW FROM LOVE

Charles Sanson de Longval

1635-1707

Born into an influential family in the northern French city of Abbeville. While serving as an officer in the military, Charles Sanson de Longval fell in love with the daughter of an executioner, married her, and thus became the founder of House Sanson, the family of executioners.

The Sansons were originally a prominent family of high social status in Abbeville, a coastal city near the Normandy region of northern France. Charles was a member of this family. He served as an officer in

The port of Dieppe, where Charles Sanson fell in love with the executioner's daughter. Painting by Claude-Joseph Vernet, 1765.





The church in Abbeville, a city in northern France, where Sanson was born. Painting from 1850.

areas that are now part of Holland and Belgium, and during a protracted stay in the coastal town of Dieppe, he met and fell in love with a beautiful woman, Marguerite Jouenne. She was, however, the daughter of an executioner. Determined to do whatever it took to nourish this love and remain in her life, he became an executioner himself. And this was the birth and emergence of House Sanson, a family of executioners whose star still shines brightly in the constellation of French history.

According to *Memoirs of the Sansons*, House Sanson's interest in human anatomy began with him. The medical knowledge handed down in the Sanson family that was compiled at the time of Jean-Baptiste and Charles-Henri is thought to have been based upon his research. While steadily carrying out his duties as an executioner, he also seemed to have been a man of character and integrity, and he spent several years fulfilling the last request of a condemned prisoner.

However, in 1699, at the age of sixty-four, he suddenly suffered a nervous breakdown. It is recorded that he preferred solitude, was always frightened, became startled by the slightest sound, and had to keep a light on at all times because of his extreme fear of the dark. These are symptoms of post-traumatic stress disorder (PTSD), and it is likely that the accumulated mental stress from the executions he performed manifested in his old age. He married again in July of the same year to an upholsterer's daughter, Jeanne-Renée Dubut, who died in 1707.



Overlooking the *Place de Grève* in front of the Paris City Hall, the location of executions since the first generation of Sansons. Painted in the early seventeenth century.

THE SECOND-GENERATION HEAD OF HOUSE SANSON WAS A KINDHEARTED EXECUTIONER THAT LOVED HIS WIFE

Charles Sanson II

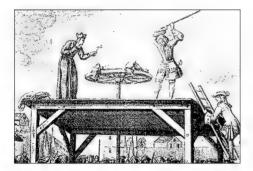
1681-1726

Despite his profession steeped in blood, Charles II's character was reported to be so humane and honest that even the nobility admired him. Still known as a doting and loving husband, he led a quiet life in his mansion away from all the hustle and bustle of Paris. He was also involved in the execution of prominent figures of the time, such as the King of Bandits, Cartouche, as well as Count Antoine-Joseph de Horn.

In *Memoirs of the Sansons*, he is described as gentle, kind, and courteous, much like his mother, Marguerite Jouenne. At the time of the execution of the Count de Horn, who was condemned to death upon the breaking wheel, he did not accept the money offered by the count's relatives to ease his suffering, but strangled him secretly by his own volition. He also killed de Horn's accomplice instantly by striking him directly in the chest. The story goes that his aristocratic relatives were impressed by this honest and dignified display.

He was also responsible for the execution of other notable criminals, among them the legendary bandit leader Cartouche and his gang, whose existence was doubted by many at the time.

He died suddenly in 1726 at the age of forty-five.



The Punishment of the Great Bandit King Cartouche on the Breaking Wheel

Cartouche was the leader of a band of thieves who had made a name for themselves in the Paris area, and when he was arrested in 1721, he was executed by Charles Sanson II, with all of Paris rushing to get a glimpse of him. His body was uncannily strong, however, and it took eleven blows with an iron rod to break the bones in his limbs. There was also an order to strangle him with a leather strap after several salvos of blows, but there was immense chaos during the execution, and that never happened; he survived for twenty minutes on the wheel.

The Arrest of the Great Bandit King Cartouche

All of Paris was in an uproar over the arrest of the bandit who had been so invisible and elusive that people thought his very existence was a fairy tale, an urban legend.



THE THIRD GENERATION MADE HIS DEBUT AT AGE SEVEN AND SERVED AS THE CORNERSTONE OF THE FAMILY

Charles-Jean-Baptiste Sanson

1719-1778

At seven years old, Jean-Baptiste succeeded Charles Sanson II, who died suddenly. While very strict, he was also devoted and, at times, gentle, like his mother, Anne-Marthe Dubut. He was known as an excellent surgeon and earned the trust and respect of all those around him.

Jean-Baptiste was the third head of House Sanson, and he produced many children—who would also go on to become executioners throughout France. He was born in April 1719, the eldest son of Charles Sanson II. His appointment at only seven years of age as *Monsieur de Paris* was in jeopardy when Charles Sanson II died, but he was given the post with the strong support of his mother. At first, because of his youth, two inquisitors, Georges Hérisson (later executioner of Melun) and François Prudhomme, were appointed as his assistants, and he was present as only a witness.



Beheading of General Lally-Tollendal (Thomas Arthur de Lally-Tollendal was one of the inspirations for Thomas-Arthur Griffin in Innocent)

Using the best of his swordsmanship, the third-generation head of House Sanson beheaded an old friend. The son of an exiled aristocrat from Ireland, General Lally was a proud and arrogant man. Despite his incredible military achievements, he was ultimately defeated by the British in India, resulting in the loss of the French colony there. Lally was a close friend of Jean-Baptiste. After Lally returned to France, he was sentenced to death for his part in the defeat in India. The fourth-generation head of house, Charles-Henri, was to carry out the execution. However, upon the block, Charles-Henri failed to behead Lally. Jean-Baptiste, who was paralyzed in half his body at this point, suddenly recovered, snatched the sword from Charles's hand, and decapitated Lally in a single blow.

The third-generation Sanson was also known for being an excellent surgeon, intently dissecting the bodies of the executed and conducting scientific experiments. He compiled his knowledge into a book, which subsequent heads of the Sanson family used to treat their patients. Along with his mother, Marthe, he was known for his devotion and piety, and was probably viewed as a kind of god by the general public, who at the time had no real hope of seeing an actual doctor when they were ill.

In 1754, a stroke left him half-paralyzed, and he retired to the village of Brie-Comte-Robert, leaving his eldest son, Charles-Henri Sanson, to carry out executions in his stead from then on.

Known as the Messieurs de Paris, the successive heads of the Sanson family were the chief executioners of the kingdom, executing the traitors and great criminals who shook all of France as well as educating and advising the local and provincial executioners.

While reigning at the top of an executioner dynasty without equal in European history, the heads of the Sanson family were humble and honest men of character. They also made active contributions to medical care, and it can be seen that they were respected by all who knew them. However, when viewed from the opposite perspective, it can be said that the prejudice against executioners could only be shaken off to an extent. Charles-Henri Sanson also had to repel the prejudices of society through his own virtue and actions. The act of carrying out one's duties in the midst of a tumultuous revolution is a fate that is both strange and harsh.

How did the fourth-generation *Monsieur de Paris*, Charles-Henri Sanson, survive this tumultuous period of revolution?

FOURTH GENERATION

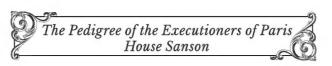
THE EXECUTIONER DURING THE FRENCH REVOLUTION

Charles-Henri Sanson

1739–1806

Beheaded nearly three thousand people during his lifetime, including King Louis XVI, Marie Antoinette, and many of the famous revolutionaries, such as Robespierre, Saint-Just, and Danton.

FIND OUT MORE IN INNOCENT!



First Generation

CHARLES SANSON DE LONGVAL =

1635-1707

Fell in love with the daughter of an executioner and ultimately became an executioner himself

= MARGUERITE JOUENNE

?-1681

Daughter of the executioner of Dieppe under the rule of Louis XIII

Second

CHARLES = 1681-1726

= ANNE-MARTHE

Younger sister of the second wife of Charles Sanson de Longval

> NICOLAS-CHARLES-GABRIEL

> > 1721-1795

ANNE RENÉE

1710-?

Married to Chrétien Zelle, executioner of Soissons

MADELEINE = 1719?-1740?



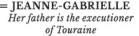
CHARLES-JEAN-BAPTISTE 1719–1778

1719–1778
Living separately for medical treatment

MADELEINE-

CLAUDE-GABRIELLE 1738?-1779?

Would later marry the executioner of Melun, Pierre Hérisson





CHARLES-HENRI SANSON 1739–1806

Current head of House Sanson, fourth-generation "Monsieur de Paris"



MARIE-JOSEPH SANSON

1751-1813

Executioner directly reporting to the Palace of Versailles Judicial Officers of Court "Prévôté de l'Hôtel"

LOUIS-CHARLES-MARTIN 1744–1817 Later, executioner of

Tours and Auxerre

NICOLAS-CHARLES-GABRIEL 1745-1800

Later, executioner of Blois

LOUIS-CYR-CHARLEMAGNE 1748-1794

Later, executioner of Provins

PIERRE-SHANKS 1753-?



Shin'ichi Sakamoto was born in Osaka, Japan, on July 19, 1972. In 1990, his work Keith!! was selected in the Weekly Shonen Jump seventieth Hop&Step Awards. In 1991, he debuted with Keith!! and serialized both Niragi Kioumaru and Masuraou in Weekly Young Jump. The work he began serializing in 2007, Kokou no Hito, won the Excellence Prize at the fourteenth Japan Media Arts Festival. In 2013, Innocent was a jury selection in the manga division at the seventeenth Japan Media Arts Festival. In 2014, Innocent was nominated for a Readers' Award for the Tezuka Osamu Cultural Prize, hosted by Asahi Shimbun. In 2015, Innocent was nominated and placed at seventh at the Manga Taishō.

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INNOCENT

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INNOCENT

~ イ ノ サ ン ~



A WORLD FREE OF EXECUTION

will be sought at the cost of further death.

What has begun must be seen to an end. Despite the sorrows of a broken heart, Charles must carry out the execution of the century. He swears to fulfill his duty mercifully, but fate plays a cruel hand, and one member of the Sanson family intervenes in a shocking display. This omnibus edition collects volumes 4–6 of the original Japanese manga series!

